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NEW YEAR 5722
SPECIAL ISSUE

BEST WISHES FOR A HAPPY NEW YEAR

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MAGAZINE — 56 PAGES

Friday, September 8th, 1961
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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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DIEFENBAKER HAILS CANADIAN JEWRY ON EVE OF 5722; BEN GURION SEES PEACE

CANADA SENDS TRADE MISSION TO ISRAEL

GEORGE HEES MAKES DRAMATIC ANNOUNCEMENT

OTTAWA, (CJN) — The Honourable George Hees, Canada's Minister of Trade and Commerce in a dramatic statement on Tuesday, September 5th announced that Canada will dispatch an official trade mission to Israel. The mission will leave for Jerusalem at the beginning of 1962 and will seek to establish closer commercial relations with the Jewish state. The Mission will also investigate investment opportunities for Canadian firms in Israel.

The Canadian Jewish News has learned authoritatively from sources close to the Ministry of Trade and Commerce that Canada considers investment in Israel "as very sound" from the business point of view. Thus the Canadian Government will encourage and indirectly support Canadian business ventures in the Holy Land.

CANADA TO BENEFIT FROM TRADE

Israel's ambassador to Canada, the honourable Yaakov Herzog, told The Canadian Jewish News in an exclusive interview, that this new step by the Canadian government will be hailed in Israel as an additional proof for the friendship and cordial relations prevailing between the two countries. Canada, Mr. Herzog added, will benefit from this commerce in the same measure as Israel.

HEES MAKES STATEMENT

At a meeting Tuesday with His Excellency Yaacov Herzog, Ambassador for Israel in Canada, it was decided that the two countries should exchange trade missions, and that one from Israel should visit Canada later this year.

Mr. Hees said the decision to establish closer trade relations between Canada and Israel was enhanced by the visit to this country last May of Prime Minister David Ben-Gurion, who was accompanied by Mr. Pinhas Sapir, Israeli Minister of Commerce and Industries.

The possibility of appointing a Trade Commissioner in Israel is now being studied, the CJN learned.

FIVE MILLION INVESTED

An Israeli Embassy spokesman expressed appreciation of the fact that the official Canadian mission will interest itself in possibilities for Canadian investments in Israel.

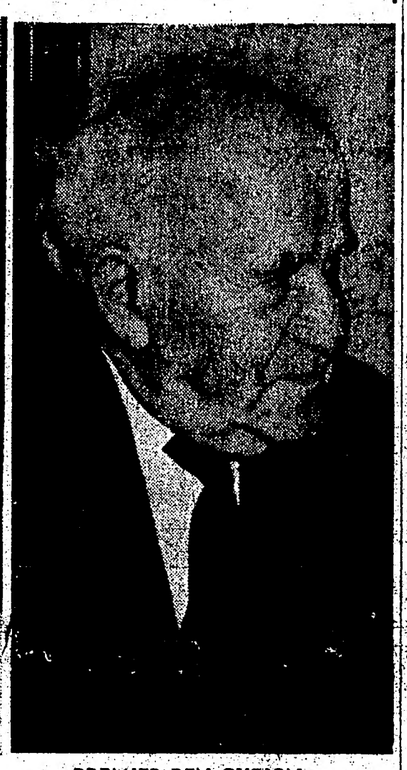
Within the last four months Canadian private investments in Israel have totalled five million dollars. Projects for a further five million dollars are under consideration by Israel investment authorities.

CONSUL IN NEGOTIATIONS

The Canadian Jewish News learns that Mr. Avraham Bar-El, consul of Israel in charge of economic affairs, took part in the negotiations preceding this important announcement. Mr. Bar-El is also the director of the government of Israel investment authority for Canada.

ISSUE NEW YEAR'S GREETINGS THROUGH THE CANADIAN JEWISH NEWS

PRIME MINISTER DIEFENBAKER



PREMIER BEN GURION

PREMIER FROST, MAYOR PHILLIPS, ISSUE PROCLAMATIONS

GROSSMAN MESSAGE

OELBAUM, GASNER STRESS UNITY

The Right Honourable John G. Diefenbaker, Prime Minister of Canada, issued an important statement to the Canadian Jewish community through **The Canadian Jewish News,** hailing the contribution of Jews to the progress of the country and wishing them a happy year 5722.

CALLS FOR SOLIDARITY

In a message received by The Canadian Jewish News from David Ben-Gurion, the Premier of Israel expresses his hope and his conviction that the year 5722 will be a year of peace. Mr. Ben-Gurion calls upon the Jews of Canada and the Jewish people the world over to continue their work of solidarity with the peace-loving nation of Israel. The new task ahead is the colonization of the barren parts of the Negev.

A similar message was issued by Israel's president Yitzhak Ben Zvi who states Israel's desire for peace with its neighbours.

The Queen has sent a message of New Year wishes to the chief rabbi of the British Commonwealth, Dr. Israel Brodie. The President of the United States John F. Kennedy, President Charles De Gaulle and other leaders of the free world have issued similar Rosh Hashanah messages.

MOVING MESSAGE BY FROST

A very moving statement to the Jews of Ontario has been issued by the Honourable Leslie E. Frost, Premier of Ontario.

The Israeli Ambassador to Canada, H. E. Yaakov Herzog, issued a New Year Message to The Canadian Jewish News.

His Worship Mayor Nathan Phillips expresses hope for peace in his Rosh Hashanah greeting.

The Hon. Allan Grossman, Minister without Portfolio, salutes Ontario Jewry on the eve of Rosh Hashanah.

REMIND COMMUNITY OF DUTIES

The leaders of the Ontario Jewish community, J. Irving Oelbaum and Meyer W. Gasner, in their statement on behalf of the Canadian Jewish Congress appeal to our fellow Jews to dedicate themselves towards a more concentrated effort of community activity in the coming year.

Chief Rabbi Nissim of the Holy Land heads the list of Jewish religious leaders who appeal to the Jewish people for rededication in the spirit of Torah.

(All messages received by The Canadian Jewish News up to the closing of this issue appear on the inside pages. Others will be published in the issue of September 15th).

Commentary • By M. J. Nurenberger

KHRUSHCHEV'S STRUGGLE FOR PEACE

The most current bon mot featured at the Moscow vaudeville runs:

— Will there be a war?

No. For the struggle for peace will be so savage that no one will survive.

* * *

This is a bitter satire and, coming as it does from the capital of the world's "most peace-loving nation", it fits perfectly the present Soviet policy, a sort of Machiavellian diabolic cunning and deceit.

For the last few years, we have heard Krushchev redundantly proclaim his determination to struggle for peace. The Soviet leader had stated for the record that Russia would not unilaterally resume the test of atomic arms. The latest reports, however, about the Soviet explosions of nuclear bombs certainly would put to shame old Machiavelli himself.

The ancient Roman adage, "si vis pacem, para bellum" — if you want to live in peace prepare for war —, should be translated into Communist-Russian: if you want to die for peace, mislead your friends. The last conference of the so-called non-aligned nations in Belgrade has demonstrated how embarrassed Khrushchev's closest neutral friends are. On the very eve of their meeting, the Soviet ruler shocked them by defying openly and cynically the civilized world with the unilateral resumption of atomic tests.

Nor has Mr. Khrushchev betrayed only the Americans with whom he had negotiated for years, spreading honey all around him. He has convinced his naive followers what to expect from Moscow's declarations of peace.

* * *

Mr. Henry Kissinger, one of President Kennedy's most liberal-minded of Harvard intellectuals and advisors on nuclear problems, warned us several months ago about such an ominous possibility. In his book, "The Necessity For Choice", a classic on the relationship between nuclear progress and military strategy, Dr. Kissinger warns us against misleading deductions. The American expert cautions the free world against the illusion of massive nuclear retaliation. He openly states that we are all vulnerable to a surprise attack. The most dangerous notion, according to Kissinger, is the belief that any party in the conflict would know who would strike first. Both the American and Russian powers have become vulnerable to surprise attacks. The **greatest** danger lies in the fact that we in the West refuse to believe Moscow would actually launch a nuclear war.

These considerations are extremely serious. To the bargain, the fact that America's and the West's conventional arms are not so strong as Russia's may induce Moscow to strike in self-defence. For Moscow knows that in conventional warfare the West is not so well prepared as the East. Therein lies the danger.

* * *

This indeed is the picture of the world on the Eve of our New Year. Humanity is filled with fear over the possibility that hundreds of millions may die for peace. I, however, still am full of this incurable Jewish optimism— that no one is insane to the degree of launching this first attack for peace.

* * *

No matter what we think of Khrushchev's methods, we should be obliged to him for exploding the Moscow vaudeville peace myth. **This** is the meaning of the latest Siberian tests.

207 ISRAELIS CONTEST BIBLE QUIZ COMPETITION

JERUSALEM (JCNS) — The National Bible Quiz, as fore-runner to the international competition, opened in Israel with 207 participants from six cities. Their test lasted 90 minutes.

Mr. Amos Chacham, winner of the first international contest, asked permission to enter again this year, but was refused. Those who took part yesterday came from all sections of the population, and ranged from very young to very old people.

From Brazil, one of the foreign countries participating in the contest, it was learnt that 43 Catholics and Protestants, but not a single Jew, had registered to take part in the quiz.

BOMB AT RABBI'S HOME

PARIS (JCNS) — Extensive damage was done last week, according to reports, to a block of flats here in which the Grand Rabbi of France, Rabbi Jacob Kaplan resides.

No-one was hurt. The damage was caused by a plastic bomb.

Another similar bomb was placed at the home of M. Marc Boegner, the French Protestant leader.

NEW SYNAGOGUES IN LONDON

LONDON — (JCNS) — Two synagogues have been consecrated by the Chief Rabbi, Dr. Israel Brodie. The first, the Marble Arch Synagogue was consecrated on Sunday. The opening ceremony was performed by the Hon. Ewen E. S. Montague, Q. C., until recently the President of the United Synagogue.

The second consecration will be that of Finsbury Park Synagogue in North London. This will take place on Wednesday. The opener will be Mr. H. Coren.

The induction taking place of the minister of this "Cathedral" synagogue — Rabbi Maurice Unterman.

DEATH OF YESHIVA HEAD

LONDON (JCNS) — Rabbi N. S. Greenspan, Principal of Yeshiva Eitz Chaim (Tree of life College), London, E., has died at the age of 83.

NASSER LOSES BELGRADE ANTI-ISRAEL BATTLE

BELGRADE, Yougoslavia (CJN) — President Nasser of the United Arab Republic suffered a major setback in his anti-Israel campaign when the Conference of the Unaligned Nations rejected his demand to condemn the Jewish state.

The conference of the "neutrals" led by India, Yougoslavia, Burma, Ghana, Indonesia and others turned down Mr. Nasser's demand that Israel be branded as an "instrument of Western colonialism in the Middle East". This resolution was flatly denounced by the Asian and African countries whose leaders at the conference stressed their cordial relations with Israel. In his ire Nasser then refused to support other resolutions against colonialism. President Nehru of India, though a personal friend of Nasser, told the meeting that such action against Israel would be unacceptable to the neutral world.

The Arab Prime Ministers, led by the Egyptian dictator, initiated an intensive drive to condemn Israel. This was their first failure since the Bandung conference when they had succeeded to align some neutrals behind their anti-Israel position.

This time the Israeli embassy in Belgrade has succedeed to keep the neutrals informed about the real issues at state.

CANTOR FROM RUSSIA, YIDDISH ARTISTS TOURING ENGLAND

LONDON, (JCNFS) — Four Jewish artists from the Soviet Union will arrive in England towards the end of November, it was disclosed here this week. The group will include a famous cantor from Russia. The artists will tour England in a special program of Jewish music.

They are: Nachuma Lipshitz, famous folk singer; Moshe Alexandrovitch, a cantor known throughout Russia for his fine voice; Miss Atta Korenskaya, a poet and dramatic actress and A. Barch. Vladimisrky will be the accompanist.

The first concert will be given at the Royal Albert Hall here on December 3rd.

This group of artists is being dispatched to England upon the initiative of Madame A. Furtseva, who is Soviet minister of culture.

FIFTH KNESSET OPEN ELECT SPEAKER, OFFICERS

JERUSALEM, (CJN) — Negotiations for the forming of a new Israeli government began immediately after the opening of the fifth Knesset, Tuesday Mapai has decided to seek the widest possible coalition on three conditions:

1. Mapai must retain its majority in the cabinet;
2. All partners must declare publicly their adherence to the basic principles of the government policy;
3. All coalition parties accept collective responsibility for government actions.

The Knesset elected Kadish Luz as a speaker. Also seven deputy speakers were chosen: Two for Mapai, one each for Herut, Liberals, Mizrachi, Mapam and Ahdut Avoda.

Jewish Girl Bailed On Race Incitement Charge

LONDON, (JCNS) — Miss Constance Lever, the Durham girl who was arrested and charged in Monroe, North Carolina, with inciting a racial riot there, lived for some years at Letchworth, Herts, and was a member of the Jewish community there. Today, according to reports from New York, Miss Lever was released on bail, pending her appearance before a Monroe Court, together with others arrested during the disturbance.

Her father, Mr. Walter Lever, a lecturer at Durham University was once a lecturer at the Hebrew University, Jerusalem.

Miss Lever, say newspaper reports, is alleged to have entered a car said to contain four armed Negro pickets during a disturbance in the town of Monroe. A police officer tried to stop her but a Negro integrationist began to pull her into the car.

She was dragged out and a police officer disarmed two of the car's occupants. He was shot in the leg by a third.

Miss Lever, a student at the London School of Economics, has been touring the United States. She stated that she sought police protection and that she was arrested while she was under such protection.

TEL AVIV LEADER RECEIVED BY MAYOR

Mayor Nathan Phillips extended on Tuesday an official welcome on behalf of the city of Toronto to Rabbi Y. M. Abramowitz, deputy mayor of Tel Aviv. Rabbi Abramowitz presented the mayor with a souvenir book of Tel Aviv, as a gift from the mayor of Tel Aviv to the mayor of our city.

Leaders of the Agudat Israel organization of Toronto participated in the official reception at City Hall at which time the mayor welcomed the guest from Israel. Rabbi Abramowitz replied in Hebrew.

Tel Aviv's deputy mayor who is in charge of the Social Welfare department of Israel's largest city will study the social assistance organization in our city.

Rabbi Abramowitz who is one of the leaders of the Agudat Israel also spoke to the press at the home of Mr. Herschel Rubenstein. He stated i.e. that Tel Aviv today has over seven hundred places of worship and about one hundred rabbis. The religious institutions of Tel Aviv are supported by the city and the Ministry of Religions.

(continued on page 2)

THEATRES

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OUR ENTERTAINMENT WORLD

By D. COHN

• **THE PREMIER OF "KWAMINA"** took place on Monday, September 4th, at the O'Keefe Centre. As predicted, it's a colossal hit and will be playing for a long, long time.

Following the opening performance, a reception was held in the lower lounge of the Centre. This was the initial occasion of O'Keefe Centre's "First Nighters Club", and arrangements had been made so that subscribers could purchase membership which would enable them to attend the receptions held for the Company and Press following every opening night production.

Among those present were fifty guests from the African Students Fund, dressed in their native costumes.

• **Sid Luft,** estranged from Judy Garland, has been seeing Marie McDonald.

• TV's Bess Meyerson and **Theodore Bikel** are making a duet.

• **Piper Laurie's** work in "The Hustler" has her up for a multiple picture contract.

• **Alan King** says he has a problem with his Rolls Royce: "In England they told me to fill it with petrol. But all I can get here is gasoline."

• Co-production Ltd. has set a Nov. 15 deadline for the completion of "Sinala", to be filmed in **Nazareth** and other **Israeli** locales. This is a feature production, based on an incident in the Sinai War of 1956. Script is by 35-year-old native Sabra, **Moshe Hadar.** Director is **Ivan Lengyel** who worked on "Exodus" in Israel.

• **Danny Kaye** expects to take his one-man show through Alaska and Hawaii in '62.

• **Brigitte Bardot** will build a plush resort hotel in **St. Tropez** on the Riviera.

• **Jackie Kannon** says that dieting is the time when the days seem to get longer and the meals shorter.

• **Someone has figured out how the Egyptians, with no heavy machinery, still managed to build the Pyramids. They cut out** coffee breaks.

• Noelle Adam the ballet star, is taking singing lessons while her husband, **Sydney Chaplin,** is rehearsing in "Subways Are for Sleeping".

• **Paddy Chayefsky may write the screen play of "Last of the Just", which Jules Dassin will direct.**

• **Franchot Tone** is in Canada, recuperating from surgery.

• **Peter Ustinov's** "Romanoff and Juliet" has returned its production cost, $800.000. His new movie, "Billy Budd", is budgeted at twice that much. The low cost is due to the fact that Ustinov is producing, directing, writing and acting in it.

• **Tony Martin** is planning to build in the Virgin Islands.

• **Tina Louise** and **Geoff Jones** were hand-holding at "Come Blow Your Horn".

• Horst Buchholz is set for the part of Mack the Knife in Columbia's **"The Threepenny Opera".**

• **A lot of children's summer camps have Indian names and there's one up at Liberty, N. Y., called Camp Nehoc. It's not an Indian name, though. It's the owner's name spelled backwards. (Cohen....).**

• **Eleanor Holm,** once a swimming star and **Mrs. Billy Rose,** has bought a penthouse in Miami and there she'll live from now on.

• The tights **Liz Taylor** wears in "Cleopatra" are woven of 24-carat gold thread, embroidered with seed pearles and brilliants and made by Willys of Hollywood, whose stockings have covered the legs of every star in town. Her beautiful headdresses of gold and semi-precious jewels were designed by Irene Sharaff and made by Rex.

• **Jerry Lewis' real name is Joseph Levitch. His mother called him ..Yossele.**

• **Jack Paar's** in L.A. to appear in the **Joey Bishop** TV series, for the same $320 Joey gets on Jack's show.

• Veteran singer **Harry Richman** is seriously ill.

• **Mitch Miller** turned down a bundle from a Las Vegas hotel for his singalong show, will stick to TV.

• The trouble with antique shops is that their prices are so up-to-date.

At The O'Keefe Centre

SALLY ANN HOWES, stars in "KWAMINA", the opening attraction of O'Keefe Centre's winter season and the world premiere of this new musical, scheduled for Broadway at the end of October. "Kwamina" will run for 3 weeks, from Sept. 4 to Sept. 23.

• Danny Thomas tells of the fellow who met his wife at a dance. He'd thought she was home with the kids.

• **Aaron Copland,** the composer who first won recognition with his music for "Rodeo", finally saw his first rodeo recently in Fresno, Calif.

• **Carl Sandburg** will collect $170.000 as his fee on the forthcoming movie, "Greatest Story Ever Told."

• **Phil Silvers is back in "Do Re Mi" and is 10 lbs. lighter.**

• **Elizabeth Taylor** is in Rome, at work again in "Cleopatra". Hope she finishes it this time without any mishaps.

• **Irving Jacobson** is another veteran Yiddish actor who has abandoned Second Avenue. He says, "Second Avenue holds many wonderful memories for me, but times are changing and we are going with the times. The Yiddish theatre carries many years of tradition and it and its people are mature enough to adjust. Uptown here is the heart of the theatre in America and this is where we ought to be".

When Lana Turner was known as Hollywood's sweater girl and producers were publicizing how little they had to spend on her wardrobe, a $10.00 expenditure was the big item. In "By Love Possessed" Lana weares a riding jacket that cost a cool $5,000.00, made of Belgian kidskin lined with South African ocelot fur, it is one of a dozen expensive outfits worn by the actress in the U. A. adaption of James Gould Cozzens' novel.

Max Steiner, the Hollywood veteran who did the musical scoring for "Gone With the Wind" and the new "Susan Slade", says that his is a highly specialized art. "It's so specialized", he said, "that I'm convinced Beethoven couldn't write for films. Beethoven was deaf, and wouldn't be able to hear the producer tell him what's wrong with his music."

Life magazine bought an option on a Ernest Hemingway manuscript never before published.

Jack Benny claims: "I haven't been in Florida in several years. I figured if Ponce de Leon couldn't find it, the hell with it".

Though Joey Adams AGVA goodwill troupe has three Jewish members, Egypt told the State Dept. it'll be welcome.

Sir Cedric Hardwicke, who co-starred with Gertrude Berg in "A Majority of One", will team with her in a new television series, "Mrs. G. goes to College".

"Now that I've attained that (romantic) plateau", he smiled slowly, "I expect in the near future to be cast as Romeo".

One Catskill's hotel now features a gefiltered swimming pool.

A summer camp sent a report on a kid. She flunked in dialing.

A beatnik got booted out of a coffee shop for orderly conduct.

• Tip to aspiring actors: producer **Bert Leonard** is constantly on the lookout for young talent to put in his "Naked City" TV show. "I don't care whether they have much experience or not," says Bert. "All they have to be is good." So just call or write Screen Gems' casting director Marion Dougherty for an audition.

• Marlene Dietrich's friends whisper she'll soon divorce **Rudy Sieber** after being married 37 years.

• The "Do Re Mi" stage manager dropped into **Phil Silvers'** dressing room the other night and remarked that he'd have to audition dancers within the following few days.

"Two of the kids told me they're leaving to get married," he explained, "and now I'm looking for a couple of new girls."

"You've come to the right place," said Silvers, whose wife presented him with twin daughters a few weeks ago. "I've got a couple of new girls staying at my house."

• TV personality **Peggy Cass** recently spent a week-end in the Catskills, and the hotel management sent a chauffeured limousine to the city for her, then gave her some special treatment once she arrived in the mountains. She not only had the place's fanciest suite, but a bouquet of roses, a basket of fruit and a magnum of champagne.

The champagne had a card attached to it, reading, "Welcome, **Peggy Katz."**

• One of the highlights of **Joey Adams'** tour for the State Department in Africa and Asia will be a jam session with drummer **Buddy Rich** and the King of Thailand, a great amateur skinman!

GUEST OF TORONTO

RABBI Y.M. Abramowitz

(continued from page 1)

In conclusion Rabbi Abramowitz stated that his mission here would be to acquaint orthodox Jews in Canada with the great opportnuties for activity in the Holy hand.

IGLESIAS IS HERE!

Roberto Iglesias, head of the Spanish Ballet Company bearing his name, is a young man of great courage and self-confidence, and something of a gambler as well.

This was proven when his company, which opens the Royal Alexandra Theatre's new season, Sept. 12 to 17, including Sunday performances, made a one night appearance at Carnegie Hall in 1957.

Iglesias knew that his company was among the very best, he knew that it was acclaimed throughout Europe and South America, but he also knew that it was practically unknown in the United States.

He juggled his touring schedule so his group could stop over in New York after the close of a South American tour and en route to Europe.

With borrowed funds he rented Carnegie Hall for one night depending to a large extent upon his own name and artistic reputation to draw an audience.

Carnegie Hall was sold-out long before the performance. The performance itself was notable in many ways. Never had staid Carnegie Hall seen such audience enthusiasm. The crowd roared its approval of the visitors, and sailors from a Spanish training ship in port threw their caps onstage in tribute.

Next morning, the New York critics' reviews showed that they shared the audience's approval. It had been many years since a Spanish dance company had received such rave notices.

Impresario S. Hurok, whose name stands for the very best in dance, immediately signed the Iglesias Company and allowed himself to be quoted as saying that he believes Iglesias is the most important personality to emerge in the Spanish dance since Antonio.

Iglesias himself is known in this country through his tours with Rosario and Antonio and his tours as Rosario's partner.

His company is hand-picked and includes the best dancers of Spain and three from South America.

The famed Spanish dancer, Rosario Galan, shares top billing in the troupe.

Changeover In Top North-American Management Of El Al Israel Airlines

El Al Israel Airlines has named Haim Sanderson, a deputy managing director of finance and administration of the company, as the airlines' manager for the Americans. Mr. Sanderson's headquarters will be in New York City. His appointment underscores the growing importance of El Al's commercial activities throughout the Americas.

With nine offices in the United States and Canada, El Al has recently opened a new office in Buenos Aires and will soon add offices in Mexico, Washington, D.C., and other major North-American cities. An important El Al office has been opened in Toronto.

Mr. Sanderson has held high positions in the Israel government and in private industry before joining El Al in 1958. He has served as the country's Deputy Commissioner of Customs and Excise Tax for seven years.

Born and educated in Boston, Massachusetts, he emigrated to Israel in 1948 and resided there until his appointment to his present position. His legal and financial background will serve him well in the complex negotiations connected with El Al's acquisition of a fleet of long- and medium-range Boeing jets.

Mr. Sanderson assumes his new post at a moment when El Al enjoys an all-time high-load factor far ahead of the industry average. The company's report for 1960-61 shows that it has completed its second consecutive year with a profit. The forecast for the current year, 1961-62, is also optimistic.

Mr. Sanderson acribes El Al's success to two factors: Israel's traffic-generating capacity and the reduction in operating costs. "Everyone in the United States seems kind of gloomy about the economic picture in our industry," said Mr. Sanderson after the first few days in his new job. "In Israel we are used to problems and crises and to coping with them through ingenuity and a capacity to improvise and roll with the punches. This experience will serve us well in the months ahead, and we are confident that, though the winter will present some tough problems, this will be a bumper traffic year for the industry — provided the current world crisis will have been settled.

"El Al, this year, has carried more than 50% of the air traffic into and out of Israel. With substanially increased seating capacity and a daily frequency to Europe and Israel we plan to increase our share of passenger traffic to Israel as well as our share to and within Europe during the coming year."

REVIEW OF THE YEAR

TRADE BETWEEN CANADA AND ISRAEL

By YEHIEL NARKISS

This article by the Consul of Israel in Montreal is of special significance now that Canada is sending a Trade Mission to Israel.

Despite a multitude of difficulties and problems encountered, the State of Israel (area: 7,992 square miles; population: 2,088,000), can look back on the past thirteen years of its existence with some pride in its economic and industrial growth. This article will not attempt to examine the entire history of this development; rather will it endeavour to set forth the significance of this expansion over the past several years, and to highlight those areas of trade and commerce relevant to the mutual interest of Canada and Israel.

CONDITIONS IN ISRAEL

Although less than half of Israel's foreign exhange budget of some $700 million annually is covered by the country's own resources, there is every reason to believe that a turning point has been reached on the road towards the target of economic independence. About two-thirds of all investments in the country are now earmarked for direct production purposes (in previous years, as much as 50% of all investments was devoted to housing and services); and private financing through the security market has in recent months become a primary source of capital for industrial enterprises. The inflationary tendency of previous years has been checked to a great extent by stringent government monetary policy, and the beginning of large-scale personal savings is becoming evident. The average Israeli, aware of the liberalization of imports in many fields and of a sizeable local production of consumer goods, has learned to shop for quality, thereby creating the atmosphere of a buyer's market, where competition comes to the fore. During the past five years, Israel's exports have more than doubled, but imports have also increased, a considerable portion of the latter being due to the flow of capital goods into the country for investment purposes.

During the year 1960, Israel's Gross National Product increased by 8%; her output per capita by 5% and her exports by 25%. Industry increased by 12% and transport (air services and shipping included) by 11%. Construction of housing by private contractors rose by 13%, while the Government housing program was reduced by 26%.

These are figures taken at random from the Annual Report of the Bank of Israel, which would indicate that the country's growth is steadily increasing. But it should be made abundantly clear that though the nation can take pride in this development, Israel has a great deal of progress yet to make, in order to consolidate her economy. While the country earned $352 million in 1960 (this includes income from tourism and shipping) her imports jumped to $693 million, a trade imbalance of some $341 million. Clearly, in order to move closer to its ultimate goal of economic independence, the nation must bridge this gap considerably, and this must be achieved by increasing both productivity and the sale of Israel products throughout the world.

INDUSTRIAL DEVELOPMENT

Israel's industrial development has been hastened considerably in recent years due to increased investment in some of her basic (if not heavy) industry. It is interesting to note that encouraged by attractive investment laws, Israel's investment level is among the highest in the world: some 25%. Israel is in the process of enlarging her potash plants which will increase production from 140,000 tons annually to 500,000 tons in 4 to 5 years. A 16" oil pipeline has recently been completed from Eilat on the Red Sea, to Haifa, thus enabling the Haifa refineries to run at full capacity and allowing for the growth of a petrochemical industry which in turn will provide raw materials for rubber and plastic enterprises. Construction has now begun and is rapidly progressing on a new harbour city in the southern part of the country at Ashdod, which will reduce the cost of shipping to and from Israel, of citrus and industrial products. Israel's national pipeline, bringing water from the Jordan River to the arid land of the South is scheduled for 1963-64 completion and will prove to be a great stimulus to the agricultural industry. Experimentations in solar energy and in water desalination are continuing apace, in the hope that the challenge of Israel's Prime Minister David Ben Gurion to ". . . harness the sun and sweeten the Sea" may someday become a reality and prove an unprecedented boon to industrial growth.

These are only several instances of how Israel, with few natural resources, is attempting to use her human assets of know-how, ideas and energy, to bolster the industrial potentialities of the country.

EXPORTS AND MARKETING

One of the bright points in Israel's economic picture is the availability of well trained and skilled labour, and this would seem to indicate that the future of her exports lies of the production of those items requiring highly skilled labour . . . for obviously, the cost of such labour is an important part in the overall cost of the finished product.

An example of this is the development of Israel's textile and fashion industry. The country's textile industry now ranges from cotton growing, through spinning, weaving, knitting, dyeing and finishing, textile printing and designing . . . right up to the manufacture of ready-made clothing. This development has stimulated Israel's fashion industry and today her couturier's, thanks to precision, quality, a flair for originality and great attention to detail, form an accepted part of the cosmopolitan world of Haute Couture.

In addition to fashion-wear, Israel seeks to export, and has enjoyed moderate success in selling abroad, yarns and woollen goods, cut and polished diamonds, fabrics, plywood, oranges, confectionery products, citrus by-products, peanuts, arts and crafts objects and a variety of other products. She now seeks to increase the volume of these exports, but before this can be done, those in charge of her marketing realize that a full and extensive study of overseas markets must be made. Such research is now well underway. Both private manufacturers and Government trade officials are currently investigating not only the tastes and buying habits of the people to whom they sell their goods, but also packaging, marketing, pricing . . . all the unseen factors that lead to the success or failure of a new product in new, competitive surroundings.

CANADA AND ISRAEL

In examining trade relations between Canada and Israel, a number of important statistics are basic to the understanding of the problems that Israel faces in this regard. Since 1948, the year in which the State of Israel was born, Canada exported $110 million worth of goods to Israel; in the same period (1948 to 1960) Canada purchased but $16[illegible] million from Israel. (See enclosed statistics).

It can be argued that in the early years of Israel's nationhood, her requirements were great (aluminum, wheat, lumber, building materials), while at the same time her abilities to produce and sell abroad were but in the embryo stage, and that this contributes to the disproportion of the overall trade picture between the two countries.

This may be so, but even the figures for the past two years reveal an imbalance ranging between 2 to 1 and 3 to 1. In 1959, Israel bought $4.5 million from Canada and sold in return but $2.3 million. Last year, 1960, Israel bought $6.2 from Canada and sold in return $2.3 million.

Israel is naturally concerned about this imbalance, and this concern was aired on an official level when Israel's Minister of Commerce and Industry, Mr. Pinhas Sapir and his associates, recently visited Canada's Minister of Trade and Commerce, the Hon. George Hees. The meeting heralded a new era in the trade relationship between Canada and Israel and as a result of it, plans are being readied for the exchange of trade missions.

Canada ranks 15th on Israel's list of customers; we think that this situation can be bettered without in any way affecting Canada's balance of payment position. Israel has many needs, and undoubtedly if she could sell more to Canada, she would deem it as her responsibility to place these orders in Canada.

For instance, Israel requires wood for crates to pack her citrus exports (10 million cases sold abroad in 1959). Additional orders for this wood could go to Canada if a larger Canadian market could be found for Israel citrus (oranges, grapefruit, lemons) and citrus by-products such as juices and segments. Another instance: Israel now produces 1/3 of the world's Jewellery diamonds.... Canada, which has to import diamonds, buys a far lesser proportion of her needs (in fact only about 15%) from Israel.

In months to come we hope to arrange for a group of Israel businessmen and manufacturers to come to Canada and examine the possibilities of strengthening trade relations. We hope, too, that a similar group from Canada will go to Israel to personally investigate business opportunities and potentialities. As stated earlier in this article, Israel is not interested in selling alone . . . she wants to buy as well, and already this desire has manifested itself in a unique "combined" Canada-Israel endeavour. Semi-raw materials like wool yarns are to be exported from Canada to Israel for processing and finishing into quality, competitively-priced knitwear for re-export, in turn, to the Canadian market. A combined operation such as this can be duplicated in many fields, and thus help to strengthen production, employment and trade in both countries.

As mentioned earlier, we are aware that marketing methods in Canada differ in some aspects from those in Israel, and that products destined for sale here must be geared to the Canadian demand. For this reason we are seeking the aid of Canadian specialists and experts in many technical fields to advise and assist in design, production, packaging and marketing, all of which should help us to capture a fairer share of Canada's import purchases. Our plans also call for the strengthening of communications with Canada through shipping, and in the near future we hope to increase the number of annual direct sailings between our two countries.

We sincerely believe that today, more than ever before, there is a greater recognition of Israel's problems with respect to trade with Canada. Mutual admiration is a vital ingredient in the economic relationship between any two countries and we believe that our two democracies have built and share such strong ties of friendship. We fervently hope that a harmonious solution can be found to rectify the imbalance of trade that exists between Canada and Israel, thus strengthening the economies of both nations.

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Windsorites Hosts To Zionist Convention

The Windsor Hospitality Committee, made up of Mr. Sidney Lazarus, Chairman, Mrs. I. Ben-Ezra, Mr. Myer Dorn, Miss Frances Geller, Mr. Al Kaplan and Dr. Arthur W. Lampe, have undertaken to attend to the arrangements in Windsor necessary for the holding of the Regional Convention, Zionist Organization, Central Region.

Among other things, they have planned a reception for the delegates by the Windsor Jewish Community. This will be held at the Prince Edward Hotel on Saturday evening, October 7. On this occasion Miss Evelyn Gould, well known radio and television singing star, will present a programme of Hebrew and Jewish songs.

AL KAPLAN

DR. A. LAMPE

MRS. I. BEN-EZRA

MISS FRANCES GELLER

SIDNEY LAZARUS

MYER DORN

DR. HERZOG TO ADDRESS ZIONIST CONVENTION

One of the highlights of the 25th Regional Convention will be the address of His Excellency, Mr. Yaakov Herzog, Ambassador of Israel to Canada. Those who have had the pleasure of listening to Mr. Herzog will know the quality of this speaker.

Fully versed in the problems of Israel and its neighbours, familiar with the inter-play of forces in the diplomatic world, Mr. Herzog speaks with authority on the current political problems besetting Israel and the Jewish people as a whole.

Born of an illustrious father in Dublin in 1921, Mr. Herzog came to Israel in 1938. After attending the London University in England, he continued his studies in Jerusalem, graduating at the Theological Academies and obtaining his Master of Laws at the Hebrew University. In addition, he received Rabbinical Ordination.

His record of service in the government of Israel dates from the creation of the State and begins when he served as Counsellor on Jerusalem Affairs in the Israel Foreign Ministry from 1949-54. The following three years he acted as Director of United States Division in the Israel Foreign Ministry and was also in charge of the U.N. affairs of this office. From October, 1957, to July, 1960, he served as Israel Minister Plenipotentiary in Washington and has been at his present post in Canada since July, 1960.

Mr. Herzog is married and has two daughters.

His excellency brings to his audience an approach based on a deep scholastic background and a wide experience in international relations.

TORONTONIAN ELECTED PRESIDENT

Sheldon Zimmerman, 19 son of Mr. and Mrs. Morris Zimmerman, 62 Elm Ridge Dr., was elected president of Aleph Zedik Aleph at the closing session of the 38th annual convention of teenage Jewish Boy's Group, held at Starlight, Pa. As international president, he is the first Canadian to head the 18,000-member organization.

A graduate of the Toronto Hebrew Day School when it was yet at College and Brunswick Avenues, Sheldon is now in his second year honour arts course at the University of Toronto, majoring in sociology and physiology.

He is past president of Beth Sholom Tefillin Club.

Sheldon is the grandson of Mr. and Mrs. Harry Stitsky, 770 Briar Hill Avenue, and of Mrs. Rosa Zimmerman, 454 Lawrence Avenue W., and the late Rabbi Chaim Meyer Zimmerman. He has a sister, Cheryl, age 15, and a brother, Aubrey, age 7.

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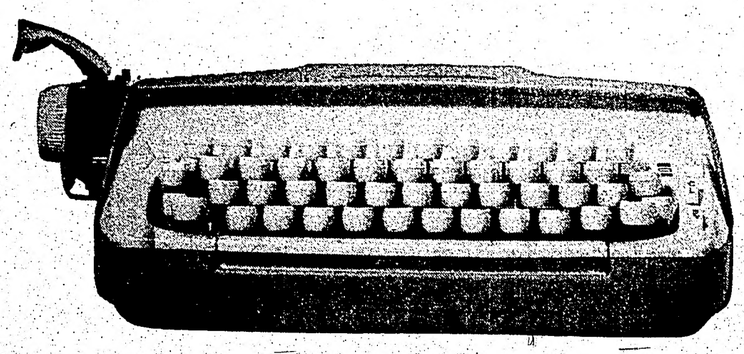

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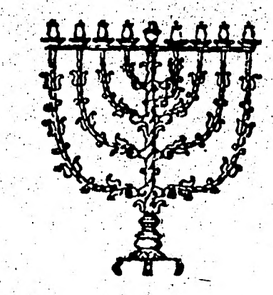

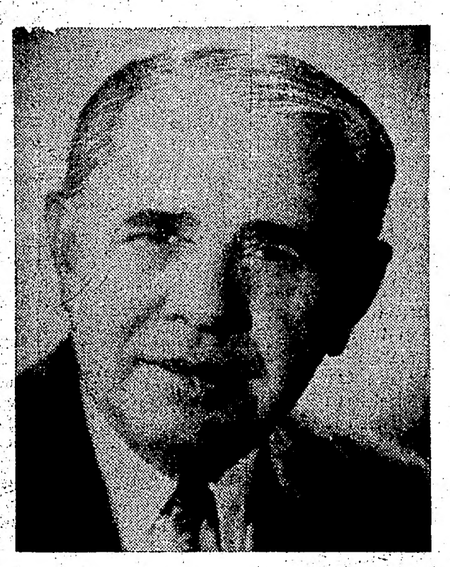

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From Samuel Weinstein

Chairman of the Board
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THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

THE JEWISH NEW YEAR

These days, when East faces West, when the world-picture looks more blurred than ever, when no solution to the conflict between the world powers looms from the horizon, it is good to remember that there is a Higher Power which shall finally determine the future of mankind.

Rosh Hashana is the New Year. It is also called Yom Hadin, the Day of Judgement. And, as tradition reminds us, it is the Judgement of Heaven that ultimately prevails.

Maimonides states somewhere that the essence of prayer is devotion, dedication, total concentration; prayer without dedication is meaningless. That's why we set aside two full days for dedication, devotion and prayer; days during which we forget all earthly, worldly occupations and pre-occupations and concentrate ourselves to preparing a balance-sheet of our deeds; then praying for divine guidance and help.

When the Shofar is sounded, we say: "Behold the Day of Judgement! All mankind passes before God, as a flock of sheep. As a shepherd seeketh out his flock and causes them to pass beneath his crook, so dost Thou cause to pass and number, tell and visit every living soul, appointing the measure of every creature's life and decreeing their destiny."

The Jewish New Year, first and last, acknowledges this supremacy of the Creator. Not only does it stress the Heavenly Power, but also God's pity as the Father of Mankind over His creatures. These prayers for God's mercy are of a special significance today. For we know that man proposes but God disposes. It is true that man is the master of this world. He can mould it, he can change its features. However there is a clear limitation to his capacity. Man **cannot** give or take life. And this limitation, this specification symbolizes the helplessness of the human being before God. This is one of the reasons we mention in our Rosh Hashana prayers God's covenant with Abraham on Mt. Moriah. The Lord of Mercy has commanded Abraham **not** to sacrifice. Perhaps there is a symbolic meaning in this last-minute command by God to Abraham. At some time when he's drunk with power man may think it is his duty to sacrifice other men. He may even believe that sacrificing life is a Divine command. But he is wrong. When we mention in the prayer the binding of Isaac upon the altar, we conclude with supplication that the Lord should mercifully remember this episode and the Covenant. Why the Covenant? Because the Covenant is between **Thou and I,** that **I** should never perish from this earth.

* * *

One of the great Hasidic teachers of the School of Ger was wont to stress the difference between the Jewish calendar and the secular calendar. He would say: We count the months by the moon. The others by the sun. This signifies that man should know he can live and survive even in the darkest night — when it is tenebreus, without any hope.

Throughout the ages Jews have proven that they can live by the reflections of the moon. For it is in the deep of night that God's mercy manifests itself. When all hope seems to be lost, one should remember that stronger than any power that shines, more mighty than sputniks and rockets, is **the** Power which gives and takes life. **This** Power has mercy. It is for **this mercy** we pray on the Jewish New Year, on the Yom Hadin, when we implore God for peace and life, for all humanity.

This is why our New Year is so universal, so catholic in its significance. It demonstrates in the eyes of all humanity the greatest strength of the Spirit who — continuously, eternally, infinitely, till the end of time — will accompany man on this planet.

LAUDABLE HILLEL INITIATIVE

Speaking at the recently held National Summer Institute of Hillel, Rabbi Maurice B. Pekarsky, of the University of Chicago, stated, i.e:

"In a world which is not easily susceptibe to the Sabbath and competes with it for the control of a Jewish person's heart and mind, Jewish students have an opportunity to understand the intellectual and social problems of Judaism in our day and the impact of the modern world on the underlying ideas of the Sabbath and the discipline of the law". The students, representative of B'nai B'rith Hillel Foundations and Counselorships throughout North-America, attend an Institute at Camp B'nai B'rith which treated the topic "The Sabbath as Idea and Experience."

Rabbi Pekarsky, Hillel's Director of Leadership Training, in explaining the selection of the theme, stated that "through the study of one basic institution, the Sabbath, students are helped to see more concretely how the theological, social, and ethical ideas of Judaism are inter-woven in a system of law and custom."

"Sabbath at the Hillel Summer Institute," he continued, "is both a subject of study and an experience for it not only reflects the fundamental historic ideas of Judaism about God and man; but it is also an outstanding example of the method of its special and peculiar ways of translating ideas and feelings into institutional and personal forms and patterns of life."

Rabbi Pekarsky should be commended for raising the Sabbath observance issue. For there is no Judaism without Sabbath.

"PUT OUT THAT LIGHT — DO YOU WANT TO BLOW UP THE PLACE?"

N. Y. POST

DIPLOMATIC INTRIGUE

NASSERITE SOMERSAULTS

BY A SPECIAL CORRESPONDENT

Both of the two radio stations known as the "Voice of the Arabs" in Amman and Cairo, have interpreted the Israeli elections as a defeat for Mr. Ben-Gurion, which they naturally welcome. Amman considers that "Dr. Goldmann's Party" (as they characteristically call it) is in a position to defeat Mapai.

Nasser himself has used the elections as a pad from which to launch yet another tirade against Israel. He quotes statements in the Herut newspaper rather selectively as proof of Israel's aggressive intentions, without mentioning that Herut polled hardly more than an eighth of the votes. Nasser used his rather oblique quotations from Herut to justify his contention that the U.A.R.'s centralisation and industrialisation must be devoted first and foremost to the containment and subsequent conquest of Israel.

One effect of the Bizerta affair is to bring about one of those complete somersaults in inter-Arab relations which are too frequent to be surprising. After having attempted to assassinate Bourguiba on at least one occasion, and having denounced him as a puppet of imperialism, Nasser now hails him as "a true struggler for the Arab cause." Bourguiba, who likes to edge, has reciprocated the greeting and expressed his satisfaction that Nasser has "come to see Tunisia's struggle in its true light."

The two countries have exchanged delegations of journalists for the first time in several years, and the two leaders have agreed (in principle) to exchange visits. It may be purely accidental that neither has given his compliments to the other much currency inside his own country. On previous occasions Nasser has patched up his relations with Kassem, Hussein, Saud, and other Arab rulers, indulging in orgies of Arab brotherliness, only to turn on them again when the next crisis arises. This is not to suggest that Arab unity of action against an outside enemy—real or imagined—is impossible, but that without fundamental changes in attitude and political structure Arab unity remains a shifting sand on which it is unsage to build political hopes.

Coming events cast shadows in their path. Until recently, Cairo automatically accepted and retailed all Soviet accusations against the Central Treaty Organisation—Turkey, Persia, Pakistan, Britain and the U.S.A. But now, with the meeting of non-aligned States in the offing, and a Moslem solidarity conference mooted for later in the year, Nasser has to be more circumspect. His information media have published the Soviet accusations with the C.E.N.T. replies without expressing an opinion of any kind—a practice so rare in Egypt as to be worth commemorating. It will be interesting to see if this new or rather old-fashioned, interpretation of neutralism survives next month's conference in Belgrade.

THE NORTH-AMERICAN SCENE — By HAROLD J. RIBALOW

A NEW JEWISH NOVELIST

When I was in London last summer and met with various writers and literary personalities, I was somewhat surprised to discover that the names of many American novelists, including Jewish novelists, were unknown to the well-read Englishman.

At the same time, it must be conceded that prominent English-Jewish novelists have yet to create a stir in this country. Brian Glanville's "The Bankrupts" was published in this country and sank without a trace. Gerda Charles' "The Crossing Point" has earned some respectful reviews and small sales. Frederic Raphael's "The Limits of Love" intensively advertised, has not made a major impact on the American reading public. A year ago, when Arnold Wesker's "Roots" had created something of a sensation in London, Wesker's name was practically unknown in the United States.

It is therefore, not surprising that American novelists like Bernard Malamud and Michael Blankfort and Louis Falstein are not well enough known in England. It is even less surprising that a new novelist of extraordinary ability remains unknown in England.

His name is Edward Lewis Wallant, whose first novel, "The Human Season" was issued in the United States last August, and whose second novel has just been published in this country. It is entitled "The Pawnbroker". Mr. Wallant, who is thirty-five years of age and an art director for a New York advertising agency, has impinged on the literary scene in a rather remarkable manner.

When "The Human Season" was published, it was completely overlooked by the American Jewish periodical press, although "Time" magazine, the "New York Times Book Review" and a handful of other journals gave it some attention and high praise.

Fortunately for Mr. Wallant, Charles Angoff served as judge last year for the Jewish Book Council and helped to call attention to the qualities of Mr. Wallant's work. The result was that "The Human Season" was voted as "1960's best Jewish book in the fiction field."

It is, as a matter of fact, a most unusual novel, compressed, mature and full of insight. Its hero is Joe Berman, sixty years of age, a plumber, who has just lost his wife. The crux of the novel is the description of Joe Berman's slow adjustment to his wife's death and how he regains the ability to relate to other people, including his own children.

Joe Berman is a European Jew who cannot overcome the feeling of wonder that an American woman loved him deeply enough to share his life with him. His sorrow, when she dies suddenly, is overwhelming, and his sense of loss and alienation are sharply rendered. His inability to communicate with his son, his attempt to continue working as though nothing has happened and his decision to continue living are all described by a man firmly in control of his material. At the same time, Mr. Wallant's hero is a persuasively-drawn Jew, whose Judaism is not gratuitously introduced. The peaceful Friday evenings with his wife, the violence of his fights with Jew-baiters, his constant debates with his God are impressively projected. He looks to his Jewish God for understanding and justice, and the reader is caught up in Joe Berman's struggle to find himself as he faces the world alone.

Mr. Wallant's new book, "The Pawnbroker", is a more impressive achievement than his excellent first novel. It, too, is tightly constructed and written in spare, sharp prose. It is laden with grief and probes deeper than "The Human Season" which, after all, focuses on one man's tragedy. "The Pawnbroker" embraces the tragedy of a wide variety of men and women.

Sol Nazerman operates a pawn-shop in the heart of Harlem, the area in New York City which is populated almost entirely by Negroes and Puerto Ricans. The pawn-shop itself belongs to a gangster who uses Sol Nazerman as a "front" for his usavoury profits. Nazerman has been a teacher in Poland, has survived the Nazi concentration camps, and has seen his children murdered and his wife first raped and then destroyed. Nazerman is indifferent to life, so apathetic that he has not even the will to kill himself.

In his pawn-shop, he faces "the depraved and the deprived, the small villains, the smaller victims." He explains to a sympathetic social worker that "I am not bitter. I am past that by a million years.... I am a man with no anger and no desire for vengeance." Nazerman's assistant, Jesus Ortiz, arranges for himself and two Negroes to rob the pawnbroker and, in the ensuing fracas, Ortiz is killed.

This comparatively minor tragedy rips the web of indifference which Nazerman has woven around himself. As Ortiz's mother screams at him, Nazerman cries out: "All right, all right, I known what hurts her. I hear all of them screaming again what does she want from me? Can't she see that I am weeping for her, that I am weeping for all of them now? Who asked for it? So maybe I love all of them, does it do any good? Doesn't that make it worse?"

Mr. Wallant now describes Sol Nazerman's emotions, and does it in precise prose:

"Then he began to cry. On his face was the wetness, in his mouth a strange saline taste. Blinded by his weeping, he bumped into people, was jostled by the bone and flesh of their bodies. In his head there was no stillness, no composure, only this terrible rushing, this immense fluid pouring. He thudded into

(Continued on Back page)

IMPRESSIONS FROM THE HOLY LAND — **INTERVIEW WITH DR. WURZBURGER**

Canadian Jews And Israel: The Task Ahead

Toronto's Rabbi Walter S. Wurzburger has just returned from his third trip to Israel where he took a leading part in the convocation of the Rabbinical Council of America. Dr. Wurzburger is spiritual leader of Shaarei Shomayim Congregation and vice-president of the Rabbinical Council of America.

The Canadian Jewish News is pleased to present the following exclusive interview with the Rabbi.

QUESTION: What was your general impression of the country?

ANSWER: I was tremendously impressed by the phenomenal progress wrought in such a short time. There were so many startling changes that I hardly recognized the country. The industrial, agricultural and commercial development of the country proceeds at a breathtaking pace.

Equally impressive is the religious progress of the country. The Yeshivot are overcrowded. There is a growing demand for religious education, which necessitates the expansion of existing facilities as well as the organization of new religious schools.

There is a new respect for religion even in quarters that were formerly completely indifferent, if not hostile, to religion. The fact that MAPAI found it necessary to organize a special "Religious Circle" to appeal to the religious electorate is evidence of the growing strength of the religious elements.

I was also encouraged by the fact that the resurgence of religion is especially noticeable in intellectual circles. Large numbers of both student and faculty of the Hebrew University are strictly observant. The head of the Physics department, for example, works in his laboratory wearing his Yarmulke.

QUESTION: What provoked Ben Gurion's scathing attack upon the Rabbinical Council?

ANSWER: I do not believe that the newspaper reports gave an accurate account of this meeting, which took place, unfortunately, at a time when the Prime Minister was subjected to the strains and pressures of an unusually bitter and acrimonius election campaign that largely revolved around his personality This perhaps, explains how the Prime Minister after reviewing for an hour and a half the military, economic, social and religious problems of the country, could react with such unprecedented vehemence to a question which was put in a very polite, even deferential manner.

The religious problems of Israel are, of course, very difficult. Wide segments of the population still live by the slogans of a bygone era and are puzzled by the unexpected vigour of the religious group.

It is the very vitality of religion which has evoked the opposition of elements who had dreamed that the Israeli of the future would be free of all ties to our ancestral faith.

QUESTION: Did you notice any important changes in Israel as a result of the Eichman trial?

ANSWER: I am convinced that the Eichmann trial gave the youth of Israel a new understanding of the unity of the Jewish people. For many Sabras, the trial provided the kind of shock treatment, that banishes many delusions concerning Jewish life in the Diaspora.

There were many who had previously looked with contempt upon the Jews of the Diaspora as creatures willing to be led to slaughter like sheep. Today, the youth of Israel has a far more positive and sympathetic understanding of the problems of the Diaspora.

The Eichmann trial, however important it may be, cannot solve the problem of providing a lasting link between Israel and the rest of the Jewish world.

There is an intensive searching for some tie with the Jewish past. This accounts for the remarkable interest in archeology which prevails all over the country. Yet, it is obvious that archeological discoveries cannot satisfy this craving for a sense of identity and continuity.

As Israel matures and the novelty of statehood wears off, these spiritual problems will become more intense. Obviously, what is needed is some spiritual basis that can serve as the foundation of the transcending unity of the Jewish people.

This is why I am so optimistic about the future of Torah in Israel. I felt the vacuum that existed as a result of the disillusionment with secular ideologies that have outlived their usefulness. I cannot forget my experiences in one of the "irreligious" Kibutzim where I sensed such thirst for a truly relevant ideal that could give content to the lives of the builders of Israel of the present and the future.

QUESTION: What should the Jews of Canada do to help Israel?

ANSWER: Apart from financial assistance through gifts, loans and investments to aid in the process of ingathering of the exiles and to make it possible for Israel to bear such a heavy economic burden, Canadian Jews have a special obligation to help secure the religious future of Israel. There is a dearth of religious high schools. An all out effort must be made to fill this void, especially in view of the splendid record of performance of the existing institutions. It is shocking that large numbers of students must be turned away from Torah Institutions and Yeshivot because space is at such a premium.

The time has arrived when more of our thought, effort and energy must be directed towards the religious complexion of Israel. There is no other place in the world where so much could be achieved with such relatively small expenditure of effort.

Canadian Jews must realize that we cannot simply bask in the reflected glory of Israel. We must assume a far more direct interest in the cultural and spiritual development of the country. Our relationship to Israel must not be a vicarious but a vital one. We must not forget that in our constantly shrinking world, with Israel only a few hours flight away, our own spiritual destiny will largely hinge upon developments in Israel.

CARTOON OF THE YEAR

Cummings in The London Daily Express

TABLE OF HOLIDAYS

5722 - 1961

Holidays and Fasts for the Year 5722 (1961)

ROSH HASHANA	Sept. 11-12
FAST OF GEDALIAH	Sept. 13
YOM KIPPUR	Sept. 20
SUCCOTH, 1st DAYS	Sept. 25-26
ROSHANA RABAH	Oct. 1
SHEMINI ATZERETH	Oct. 2
SIMCHATH TORAH	Oct. 3
CHANUKA	Dec. 3-10
FAST OF THE 10TH OF TEVETH	Dec. 17

(1962)

FAST OF ESTHER	March 19
PURIM	March 20
PASSOVER	April 19-26
SHEVUOTH	June 8-9
FAST OF THE 17TH OF TAMUZ	July 19
FAST OF 9TH OF AV	August 9

SERMON FOR ROSH HASHANAH

THE TIME OF DECISION

Ye are standing this day all of you before the Lord your God. (Deut. XXIX. 9)

The scene is tense with drama. Moses' testamentary discourse is drawing to a close. Soon the people will cross the Jordan — into the Promised Land, into the unknown future. The dreams and visions of all the bygone generations are to be tested in the pitiless crucible of reality. The moment is big with destiny, taut with possibility — of good and evil. Not contemporary Israel alone is to be weighed in the balance of decision. The fate of all the unborn, undreamt of generations is to be determined, too.

Moses' words flow with prophetic fire: "Ye are standing this day all of you" — the crossing of the Jordan makes Israel a monolithic whole — "before the Lord your God" — it is the ultimate and absolute confrontation: God; all else is relative, almost valueless — "that thou shouldest enter into the convenant — this is the unbreakable contract of history.

History never repeats itself; the design of Providence is unique in every line, incomparable in every facet. But the spirit and purpose of history remain unchanged; the immutable God weaves an unchanging creative masterpiece. Mutatis mutandis we stand again on the brink of the Jordan. A new era dawns; a new life challenges. We are all involved. The crisis of transition has fused mankind into an indivisible whole, which no artificial apartheids can sunder. Contemporary humanity must make the decisions, but in the balance rests all futurity.

Men call this the Space Age, the Age of Nuclear Fission or Fusion. These are brash new semantic coinages for an old, imperishible truth: across the Jordan lies the Promised Land. To possess it or forever to be dispossessed are the stark alternatives. And the confrontation is as of yore: God and His covenant. Before the Divine absoluteness all else is insignificantly relative. Here is the contract of history; there is no other. God is One; and mankind is a unitary brotherhood dedicated to His service alone.

In the human macrocosm there is a Jewish microcosm. But the elements are unaltered. Rosh Hashanah dawns; a new world is emerging. The confrontation is the same; the challenge is inescapable: God!.. Sound the Shofar-call of your national redemption. Gather your scattered exiles. Kindle all the lamps of your luminous culture. Gird your loins with science and economic power and martial prowess. But the covenant of God remains your contract of history. The Lord is One and Israel is His prophet.

When you have blown every tekiah of burgeoning renaissance and every teruah heralding the efflorescent epoch of redemption, sound loud the tekiah gedolah of ultimate Geulah, of the Kingdom of Heaven. Go, prophesy the new earth to the sophisticated age of sattelites; announce the new heavens that no missile can reach — only the heart of simple, childlike faith. Inscribe your fellow man in the book of new life. Countersign the inscription with your hallowed example; as you live so you write.

ONLY IN AMERICA

By HARRY GOLDEN

THE JEWISH NEW YEAR

Rosh Hashanah, the "beginning of the Jewish New Year" is the first of ten days of penitence which forms the central religious rituals for Jews. The ten days of penitence conclude with the Day of Atonement, Yom Kippur.

Traditionally, the celebration of Rosh Hashanah is regarded as the day God created the world and the day on which He remembers all creatures and determines the lot of human beings during the coming year. Thus it is a day given over to self-judgment, atonement, and to the hopes for self-improvement.

Thus it is a day of prayer. It is a religious idea which confers the mantle of human dignity upon men. The foundation of the Jewish culture rests upon the assumption that each single human is supremely important.

The Jews are not unique in having a day set aside especially for prayer. Indeed, every major religion has such a day. Moslems make a pilgrimage to Mecca, Christians have Christmas, and all other sects have set aside special days for meditation and prayer.

The Jews are unique, however, in having invented a day of prayer and in having surrounded this day with the trapping of ritual and community assent.

Prayer is man's best avenue to God. It is his best avenue because it teaches each man he has a personal relationship with his creator.

It has been said that on Rosh Hashanah and Yom Kippur you will find many of the Jews of New York up at the Yankee Stadium. This is an irrelevant matter.

As long as one Jew somewhere prays, the Jews up there cheering Mickey Mantle are still Jews, still the Chosen People.

THE SOCIETY OF HALF-JEWS

What with Secretary of the Treasury Douglas Dillon whose grandfather was Sam Lupowski, a Jewish immigrant from Poland, and Senator Barry Goldwater whose grandfather was a Jewish immigrant from Russia, there is a growing need in this country for a brand new type of society and I do not mean a society to compete with the Sons of Birchers.

Carl Sandburg and Frank Sinatra have organized the SIIP—the sons of Illiterate Immigrant Parents and now that Jews are in their third and fourth generations in America there is a growing need for my Society of Half-Jews.

Take the State of North Carolina which has comparatively few Jews. Ten per cent of the entire population are unaffiliated half-Jews, quarter-Jews, or eighth Jews, and sixteenth-Jews, and this percentage does not include the issue of children yet unborn from all the mixed marriages and grandchildren, and great-grandchildren. Just multiply North Carolina by 50 and you have an idea of how large a society my SHJ could be.

Nor would it be a self-congratulatory society like the Daughters of the American Revolution or the United Daughters of the Confederacy. Indeed not. The SHJ would be good for business.

All those resorts, for instance, who advertise their "exclusive clientele" could make a little more money. A half-Jew maybe couldn't get a suite at a fancy resort, but maybe he could get a single room. On the "exclusive" golf course of 72 holes, the half-Jew could play 36 and on the 18 hole course he could play 9. This would keep everybody happy but would prove a boon to the manufacturers of golf balls.

For its patron saint, the SHJ has no better choice than King Solomon, who, remembering always that King David's Bathsheba was a Hittite, was himself a half-Jew. Numbered among the other heroes of the Society are Casanova and almost certainly Columbus.

If the Society could get itself off the ground, its possibilities are limitless. It could start a credit union, charter airplanes to Israel and other points of ancestral interest, and supervise all cognate societies like the Society of One-quarter Jews of the Civil War and the Society of One-Eighth Jews of the American Revolution. My own survey indicates that counting the Jews, half-Jews, quarter-Jews, eighth-Jews, sixteenth-Jews, and finally thirty second Jews, our population would certainly be much greater than the Catholic and perhaps greater than all the Protestant in the country combined. My society SHJ represents a potential voting bloc of nearly fifty million American citizens.

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HUMAN RELATIONS

Busy Husband

DR. ROSE N. FRANZBLAU

QUESTION: My husband and I are in our 30s, have been happily married for 13 years, and have three children.

A month ago my husband went into business. He works seven days a week, from 6 a.m. to 9 p.m. which leaves us very little time to be together. We haven't had a night out together for a month, and no day off. He says he will have to make arrangements to spend a day with us without having to close the store one day a week. So far nothing has happened, and it seems as if it never will be arranged.

I feel I am in a rut. I'm with the children by day and in the evening, with no day off to look forward to. I do spend time during the day with some women and I am free to do as I please all day long. But I do not enjoy this.

I would like to look forward to going out with my husband at least once a week, and have him home one day a week for the children's sake, too. He says I only think of myself while he is breaking his back and doing it all for me and the children. How can I make him understand that he also needs this time off, and that I am not only thinking of myself?

ANSWER: The importance of rest and relaxation to a person's physical and psychological well-being was foreseen thousands of years ago, when man was told: "Remember the Sabbath day, to keep it holy." Implicit in this commandment is that man is worthy and deserving of rest, relaxation and freedom from anxiety.

There are special circumstances when a man must work without cessation, except for his sleeping and eating hours. But no person whose work does not represent an escape from human contacts and the realities of daily living wants to live very long on such a work schedule. In time he works out a schedule which gives him time for himself and his family.

Some women, never satisfied with their hubands' earnings or vocational achievements push and prod them into working harder or going into business for themselves. Once the husband has given in to her wishes, the wife begins to agitate and find fault with his work schedule. She thus prepares herself with a defence, in case the project she has sponsored should fail.

* * *

Possessive wives will regard the husband's work as a rival, and look upon it as the other woman in his life. They are jealous both of his worry and concern, about his work and also of the gratifications he gets from it.

On the one hand, they want the husband to be successful, so that they may reap the benefits of his success, and on the other hand they want the success to be achieved without cost to themselves.

The loneliness of which you complain is understandable, but at least your husband is home every night. It should not require too much originality to fill your free time when your husband is away. The children no doubt miss their father. But even very young children sense the difference between an absent father who doesn't care and one who does care.

* * *

They must look forward with loving anticipation to their father's return to them. But they also must find it hard to take the agitation and tension which you are creating.

Your husband no doubt needs time to get his business going. But even more, he needs time off from the nagging demands that are being made on him. When you unjustifiably arouse guilt in your husband for not spending enough time with his family it only makes him feel that he isn't competent and can't give you all you want, when you want it and quickly enough.

You might think of your husband and what you could do to make his life pleasanter. If you show your appreciation of his conscientiousness and his sense of responsibility, he will feel more confident about himself. He may then feel better about the way his business is going and freer to leave it to the supervision and direction of others for the times he wants to be with his family.

Defiant Pupil

QUESTION: My son, a teenager, is an excellent student. But his teachers tell me that though his grades are high, his behavior in the classroom is extremely anti-social.

He doesn't wait to be called on, shouts out answers, derides those in authority and upsets the routine of the classroom. When reprimanded he will answer back in a shameful manner.

His friends look up to him but do not follow his actions in school. They conform to the accepted pattern. My son is not a conformist.

I am very worried about his violent outbursts in school. I have asked him why he behaves this way and he says he is always the one to be picked on and singled out for punishment.

Why does he resent all authority? Why does he feel that his teachers are his avowed enemies? What can be done?

ANSWER: The first authorities in a child's life are his parents. Attitudes toward all future authorities derive from his relationship with them. Children develop authority over themselves by absorbing within them and making part of themselves the limits and regulations which their parents lay down and enforce.

The youngsters can only succeed in making these rules a part of themselves when they feel that they are imposed out of love and consideration and in protection of them. Then they can control their impulses and their wishes to misbehave. Fear of punishment alone does not achieve the same objective. They want to be stopped and disciplined at home so that they will feel more confident of their ability to control themselves when away from home.

Most children who are picked on by their peers or by the authorities practically beg for this kind of treatment through their behavior. Feeling, perhaps, that they don't get enough attention and approval, they misbehave to become the center of attention. The misbehavior is also a way of expressing disapproval of the parents' or teachers' handling of them.

Your son, like every youngster going through this stage of development, wants to rebel, hit out and make a scene whenever he is displeased.

It is very significant that you waited until the school year was over to became concerned about your son's misbehavior and to want to do something about it.

* * *

All the time that his rebelliousness was taking place you were probably unhappy and distressed, particularly so when the teacher told you of your son's impudence. But once you were scolded you felt that in taking the punishment that should have been meted out to him, you had done enough for your son.

This attitude on the part of his parents, of viewing but not doing anything about his misdeeds, has no doubt spurred your boy on to greater and greater outbursts. When he complains about his teachers picking on him, he may really be complaining that his parents don't pick on him or discipline him enough.

Though your son is mentally superior and ahead of himself in school, such behavior reflects immature emotional development. His behavior in school is in the nature of a temper tantrum, modified to fit his chronological age. Instead of throwing himself on the floor and kicking and screaming he insults the teacher and tries to kick around the authority substituting for his parents.

* * *

There appears to be a real discrepancy between your son's mental capacities and his growth. Considering the description you give of his behavior, the school authorities have been most understanding and perhaps (like yourself) a bit too lenient. But you should not try their patience. Disciplinary action might mean removing your child from school.

Before they are moved to take this step, you ought to get busy and, instead of agitating, take some immediate and constructive measures in your son's behalf. Try to arrange now for psychiatric help to begin this fall.

(Copyright by The Canadian Jewish News & N.Y. Post)

ONTARIO

INFORMATION about the ONTARIO RETAIL SALES TAX

The following basic information about the 3% Retail Sales Tax, that went into effect September 1st, will be of interest to every resident of Ontario.

Why the Sales Tax was introduced

Ontario is experiencing the most dynamic growth in its history.

As a result, the demands on the provincial treasury continue to grow at an unprecedented rate. For example, during the next five years we must build the equivalent of *one thousand* schools large enough for 500 pupils each. This means that provincial grants to schools must be greatly increased in the years immediately ahead, or municipalities will be faced with crippling mill rates to provide basic educational facilities. Hospitals, highways and other public works must also be greatly expanded to meet the needs of our rapidly increasing population.

Your Province must increase its revenues by about $150 million annually to pay for these vital projects.

After considering every method available to the Province, of raising money, your representatives at Queen's Park decided that our vast financial needs could not be met out of present sources of revenue. It was agreed that The Retail Sales Tax Act was the fairest and most practical way for residents of Ontario to contribute to the cost of their schools, hospitals and other essential services.

Before drawing up the Ontario Retail Sales Tax Act, your government closely studied the retail sales taxes of seven other Canadian provinces and many states of the U.S.A. The Ontario Retail Sales Tax Act has the broadest exemptions of any of these retail sales taxes. Only two other provinces have a tax rate as low as Ontario.

Collection of Tax

Those who *regularly* sell goods as a normal part of their business must apply to be registered as vendors. Those who have applied are now receiving their permits.

They will collect 3% tax on the price of goods sold to the ultimate consumer. The tax will be collected only once. Thus, a registered wholesaler will purchase goods for resale tax free from the manufacturer. He in turn will sell to the retailer on a tax free basis. Then the retailer will collect the tax when he sells to the consumer.

Major Consumer Exemptions

Most of the day-to-day necessities of life are free of sales tax. Food, prescribed drugs and medical supplies, and children's clothing are all tax exempt. Heating fuel, electricity and gasoline are exempt. Newspapers, magazines and books are exempt. No tax applies on restaurant meals charged separately at $1.50 or less. Each sale of less than 17¢ is exempt. These and many other exemptions are discussed in detail on special cards that are now being mailed to retailers and other vendors.

Homes Not Taxable

Houses and other buildings are real property and are not subject to tax under this Act. The building contractor pays tax on materials incorporated into the home or other structure but no tax is payable on the labour that constitutes a large part of the total price of a home.

If furnishings such as draperies, stoves and refrigerators are sold with a home, tax is payable on the fair value of such furnishings.

Services Not Taxable

Only items of merchandise that are moveable, and telephone services, except long distance calls, are subject to the tax. Those persons selling "services," such as barbers, beauty shops, launderers and dry cleaners, do not collect tax, but must pay tax on the materials they use in supplying their service. However, if a repair service includes substantial quantities of parts or material, the entire bill will be taxable unless the materials are shown as a separate charge from the labour.

Casual Sales

When an individual sells goods privately, the transaction is a "casual" sale. In such cases the purchaser and not the seller of taxable goods is responsible to report the purchase and pay the sales tax on the purchase price to the Retail Sales Tax Branch, Office of the Comptroller of Revenue.

Instalment Purchases

Sales tax is due on the total price when the sale is made, even though payments may continue over a long period of time. Finance charges are also taxable unless quoted and itemized separately.

Trade-Ins

The actual selling price minus the amount of the trade-in allowance is the amount upon which sales tax is payable.

Farming

Farmers will be exempt from tax on most equipment, on agricultural seeds and feeds, on drugs and medicines for livestock and on many other commodities used directly in the business of farming.

Exports and Imports

Goods exported from Ontario are not taxable since the tax is applicable only to goods *used* in Ontario. No tax is payable under this Act by manufacturers on goods they purchase for use in the production of goods for sale. Thus, their competitive position in the export market is maintained without change after the introduction of this tax.

Goods imported into Ontario *are* taxable since they are purchased for *use* in Ontario. The purchaser of the imported goods is subject to the same tax he would have to pay to an Ontario Vendor if he purchased the goods in Ontario.

Rental of Moveable Property

The person who acquires possession of moveable property by paying a rental price for its use is regarded as a purchaser of such property under the Act and tax is payable by him on the rental price paid.

Registered vendors are receiving special cards that list exempt and taxable goods. Each explains how the Retail Sales Tax applies to each particular type of business. Additional information is available from the District Sales Tax Office serving your community.

DISTRICT OFFICE FOR METROPOLITAN WEST
serving York County west of Yonge Street
40 Eglinton Ave. E., Toronto — Tel. 489-2113
District Tax Administrator, G. G. H. Zimmerman

DISTRICT OFFICE FOR METROPOLITAN EAST
serving York County east of Yonge Street
40 Eglinton Ave. E., Toronto — Tel. 489-2176
District Tax Administrator, V. Giuffre

PHILIP T. CLARK, Comptroller of Revenue

Canadian Panorama

BY MORDECAI HIRSHENSON

RUDOLF ROCKER IN CANADA, (1913)

Rudolph Rocker, who died a few years ago in his mid-eighties, was a unique phenomenon in Jewish life. A native of the German Rhineland and of Catholic parentage, he embraced the ideal of anarchism as the remedy for the ills of mankind. Living in London's East End in the mid 1890's, he became immersed in the life and problems of the Jewish immigrants from Russia and Poland who swarmed the Whitechapel of that day, married one of their number (Millie Witkin) and became one of their leaders.

• • •

He switched his High German for the Yiddish folk-vernacular, acquired the Hebrew alphabet and became for a period of almost a score of years a Yiddish editor of Anarchist periodicals, such as **Arbeter-Tzaitung** and Germinal. So familiar was he with Jewish culture that he introduced many of the East End Jewish immigrants to the works of Peretz and Mendele.

• • •

In 1913 he made a North American tour and in his book, "The London Years", translated by Joseph Leftwich, he left for posterity his thumbnail impressions of a number of Canadian cities and the "radical" element midst their Jewish communities, Toronto included. Though Rocker never favoured Jewish Nationalism or Zionism, it is interesting to note that he wrote much more warmly about Toronto's Labour Zionists that its Cosmopolitan Socialists. (As a follower of the anarchist philosophy, he was opposed to both ideologies).

After running into frost and blizzard in Montreal and Ottawa he writes:

My next stop was Toronto, where the weather was much milder. It was early March, and spring was in the air. In Toronto I met a number of other old London friends, Desser, who had belonged to my "Germanial" group, and had been active in the London Jewish trade union movement, L. Steinberg, M. Langbord, M. Simskin, and my hosts the Yudkins.

OLD FRIENDS EVERYWHERE

When I was the first time in Toronto it had a population of over 300,000, and was an imposing modern city, with a good, organized labour movement, and a very effective Trades Council. The Jewish workers, mostly in the tailoring industry, were active trade unionists, and I received an invitation to address a big trades union meeting, called under the auspices of the Trades Council. It was the first time an Anarchist had been invited to speak under its auspices.

Our movement held first place in the Jewish Socialist movement in Toronto at that time. The Jewish Social Democrats were split as every where in America then. There was also the Poale Zion, the Socialist wing of the Zionist movement. The group wasn't large, but it had a number of very good and intelligent young people, who were active culturally; they had a school for Jewish children, which was supported by the other Socialist groups.

PREFERRED POALE-ZION

The Poale Zionists in Toronto at that time stood much more for libertarian Socialist ideas than the Social Democrats of the Marxist school, and their relation with our comrades were therefore very friendly. The teachers invited me to address the older children at the school. I enjoyed the experience immensely. There are still a number of Socialists schools in most of the big towns of Canada and the United States, generally supported by the branches of the Jewish Worker's Circle. When I was in Toronto at that time there were two branches of the Jewish Worker's Circle there.

I stayed more than three weeks in Toronto, and addressed a dozen big meetings. We had some very fruitful discussions, especially with the Poale Zionists on the national question. I found that I had to deal with intelligent people, and it was worth while. I am afraid I can't say the same about my Social Democrat antagonists in Toronto...

• • •

In Winnipeg Rocker found what he called a "frontier post" still showing the crudities of an early settlement:

"When I was there in 1913 Winnipeg had already over 100,000 inhabitants, made up of the most varied population groups, Russians, Poles, Ruthenians, Germans, Jews, French and a dozen others.

MEAT: 5c PER LB.

The shop windows were full of the oddest things, broken bits of old furniture, small barrels of bent rusty nails, used parts of machinery, old tins, things nobody in the East would have dreamt of buying. My friends assured me that this old junk was in great demand in Winnipeg. The farmers round about were ready buyers. They couldn't afford better. But food was fabulously cheap. The best meat could be bought in Winnipeg at that time for five cents a pound. The great menace to the farmers were the wheat speculators from the East, who offered the farmer an absurdly low price for his whole harvest before there was a stalk of grain in the field. The farmers who needed the money simply gave their wheat away.

I hadn't expected anything like the success my lectures had in Winnipeg. Our group there had used the weeks before I came to prepare the ground carefully. Winnipeg also had a good Yiddish weekly, which was printed by our comrade Simkin. The Editor, Goldstein, was sympathetic to our ideas. He had written me up so well that everybody in the town wanted to hear me. There was a good intelligent Jewish public in Winnipeg, and I felt very happy among them. I stayed in Winnipeg a whole month. I delivered twelve lectures there, on social subjects, economic questions and literary themes. The discussions that followed were extremely interesting.

SNOWSTORM ON MAYDAY

My last speech in Winnipeg was delivered on May 1st. There were several other speakers at that meeting, who spoke in English, German, Polish and Russian. During the meeting the weather changed. When we started the sky was clear and sunny. Suddenly there was a snow-storm and in a few minutes the streets were thick with snow, a foot high. Luckily my stay in Winnipeg had ended; I left the next day.

NO SUNDAY TRAMS IN OTTAWA

In Ottawa Rocker found that the trains did not run on Sundays. He had to walk a mile in the frost of a Canadian winter. As he puts it:

Then I went to Ottawa. It isn't much distance from Montreal, but the contrast between these two cities was enormous, like two different worlds. The streets were broad and clean, and the houses were modern and well-kept. At that time Ottawa had less than 50,000 inhabitants. I stayed with the Polinskys, whom I had known in England. I had two public meetings in Ottawa which they said were the largest ever held among the Jewish population of Ottawa till that time. I have never forgotten the second of those two meetings. It was a Sunday afternoon. Ottawa is a Puritan town, where there is no public transport on Sundays. When I was there the first time few people had cars. So we walked to the hall, about a mile from where I stayed. It was bitterly cold, but there was no wind, and the sun shone. I enjoyed the walk. But during the meeting the weather changed and we had to make way back through a blizzard. The wind cut like ice. The snow fell heavily. My thick overcoat was little protection against that terrible weather. We were blinded by the snow. It took us two hours to cover that mile to the Polinskys' house, and we arrived nearly frozen.

MET CONRAD BERCOVICI

Rocker's views on Montreal and French Canada make an interesting contrast to what observers (and insiders) are saying about Quebec today:

We reached Montreal about 11 p.m. A group of comrades were waiting for me at the station, including old Shaffler, who had belonged to our Liverpool group when they persuaded me in 1898 to make my first experiment as a Yiddish editor with the "Freie Vort". I got a very warm welcome from them. No one seemed to notice the miserable state in which I arrived. But it hadn't escaped their attention. Someone produced a heavy overcoat to replace the light coat I had brought from London. They also gave me a thick shawl and a fur cap with ear flaps, and I felt better equipped for the Montreal winter.

I spent the next few days in conference with the comrades, among whom were several old friends from England, like Louis Elstein and his wife, Bernstein, Baron, Weissman, Schutz. I also met again Conrad Bercovici, who writes Roumanian gypsy stories: I had known him in Paris, where he was active in our Jewish and our French movement.

SEES QUEBEC AS PRIEST-RIDDEN

Montreal is beautifully situated but when I saw it in winter, hidden by ice and snow I could hardly appreciate its beauty. It looked all the same everywhere, terribly monotonous. The comrades took me through the city in a sledge. What struck me immediately were the large number of churches, priests, monks and nuns we saw in every street. The Roman Catholic Church is immensely powerful in Montreal and in the whole of Quebec. There are few places in Europe where the Roman Catholic Church holds such undisputed sway as in the French part of Canada. Things have changed in Montreal since my first visit, but even today it recalls the middle ages. Even the French language they speak stopped still in the 17th century, and my knowledge of modern French wasn't much use to me. Modern French literature is practically unobtainable in Quebec. Most modern French writers are under the ban of the Church; their books are on the Index. But they can all be got not many miles away, in Ontario, where they are sold openly.

Shortly before my arrival in Montreal the French Theatre had arranged to bring over Sarah Bernhardt. The archbishop of Quebec put her under his ban, as a freethinker. The Theatre was helpless. It paid Sarah Bernhardt for breach of contract.

TORONTO'S NEW YESHIVA

During the outgoing year 5721 an impressive ceremony marked the groundbreaking for the new building of the Ner Israel Yeshiva College of Toronto. The turning of the sod was held at the Ner Israel campus on Finch Avenue. The new wing which will house four regulation class rooms, a fully equipped science laboratory, a library and offices is scheduled for completion soon.

Turning the "first sod" of new Ner Israel Building. From left to right: Meyer Lebovic, Herschel Rubenstein; Saul Sigler.

FARBAND, LABOUR ZIONIST ORDER, VERY ACTIVE

The 46th Annual Conference of the Farband Labor Zionist Order of Toronto is scheduled for the week-end of Sept. 17th, 1961 and will take place in the Labor Zionist Centre, 14 Viewmount Ave.

The Guest Speakers of the Conference will be Jacob Katzman, Associate General Secretary of the Farband, and one of the outstanding leaders in Jewish community life in the United States. Mr. David Lewis will address the conference on behalf of the New Democratic Party.

Some 125 delegates from the 12 Toronto branches will convene to review the past years of social and cultural activities carried on by the Farband on behalf of its 1300 members, as well as to plan for the season ahead.

One of the characteristics of this conference as compared with conferences held in former years, will be predominance of younger, English speaking people. The Farband had the good fortune to recently install three new English speaking branches, many of the members of which are sincerely interested in the achievements and the program which the Farband has before it. Some of these people will play dominant roles at the conference, will chair sessions, etc.

In addition to the fact that the Farband will present again, a series of lectures on Jewish history in both Yiddish and English, this year will mark the beginning of the Farband Folk Choir, under the able direction of Mr. Bernard Papernick, Bachelor of Music, assisted at the piano by Sarah Barkin. Some 60 people have so far enrolled for this activity and already several requests for appearances have been received. There is great hope that the Farband Folk Choir will ultimately fulfill an important cultural role in the Toronto Jewish Community.

The establishment of a theatre Group to perform both English and Yiddish plays is another innovation which will be announced and implemented at the conference.

Other activities and institutions of the Labor Zionist Movement which will receive consideration at the conference, are the new Day School, as well as the Evening School, Camp Kvutza which has just completed a most successful season, and the Habonim Labor Zionist Youth Movement. It should be noted that also at this conference, the Farband Fund-raising efforts will be reported on in detail, and the effort is a sizeable one, when it is realized that over $200.000 is raised and contributed by the Farband members annually, for the U.J.A., Israel Bonds, J.N.F., and the Israel Histadrut Campaign.

JORDANIANS DIVERTING YARMUK WATERS

JERUSALEM (JCNS)—Israeli settlements in Beisan and the Jordan Valley are suffering from lack of water due to drop in the flow of the River Yarmuk into the River Jordan, according to press reports.

This loss, attributed to the drawings by the Jordanians of water from the Yarmuk, is given as one fifth of the normal flow, or 4,500 cubic metres of water per hour.

Israel had completed about a month ago her Kinneret - Beisan water carrier to meet such emergency, and the reports say it will be brought into use soon if the Jordanians continue their drawing at the present level.

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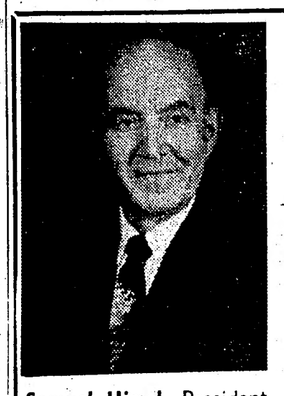

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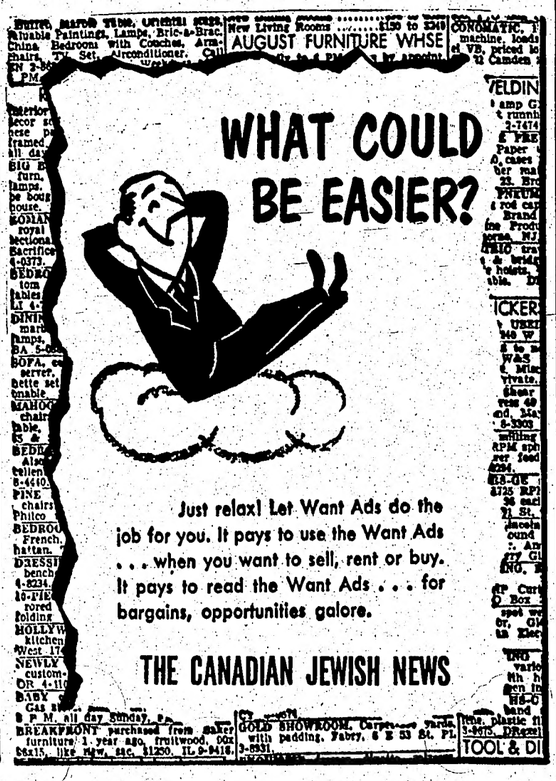
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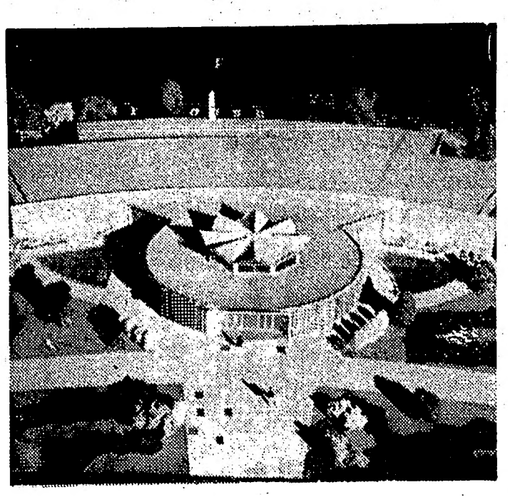

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RECIPE OF THE WEEK

HUNGARIAN CHEESECAKE
Rich Piecrust or Hungarian Muerbe Teig

1 cup dry cottage cheese
1 cup thick sour cream
⅓ cup sugar
½ teaspoon salt
3 eggs, well beaten
1 teaspoon grated lemon rind
1 egg white, slightly beaten
1 cup crushed canned pineapple
½ cup seedless raisins, whole or chopped

Line a spring form or a large pie plate with the piecrust dough or **Hungarian Muerbe Teig.** Rub cheese through a sieve and measure. Add sour cream, sugar, salt, eggs, and grated lemon rind, beating well. Brush dough with egg white, sprinkle evenly with crushed pineapple and raisins. Pour mixture into spring form or pie tin. Bake in a hot oven (450 degrees F.) 10 minutes, reduce the heat to moderate (350 degrees F.), and bake 20 minutes longer, or until browned. Serve cold.

Hungarian Muerbe Teig: Cream 4 tablespoons butter. Beat in 2 egg yolks, ¼ teaspoon salt, and 2 tablespoons lemon juice. Combine with a mixture of 1½ cups sifted all-purpose flour and 1 teaspoon baking powder. Work to a smooth dough with 2 to 3 tablespoons cold water. Pat out ¼ inch thick and press into pie plate or spring form with the fingers.

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FAMILY IN DISTRESS SAVED BY OUR JEWISH VOCATIONAL SERVICE

Every year there is an increasing demand from the community for the special services available through the Jewish Vocational Service in Toronto. Skilled vocational guidance allied to practical job placement has been sought by many, among them school leavers and drop-outs who have no clear picture of their vocational aims; a middle aged man who suddenly realizes that his occupation is all wrong for him; the older worker whose usual job has become too much for him but who is still reasonably active and not yet ready for retirement; the new Canadian finding it difficult to adjust in a country whose language and employment practices are strange to him.

Special problems, such as those of emotional disorder, are also handled by JVS, which has a unique Rehabilitation Workshop where men can take advantage of simulated working conditions to prepare themselves for competitive employment.

There is the case of Mr. John S..... aged 53, he was for many years employed as an accountant and earned regular promotions to the point where he was responsible for the work of a large office group. Always overly conscientious, he could not trust his group to carry out routine tasks accurately and so put in long unnecessary hours checking their work. Eventually, fatigue and growing tension undermined his health. Periodic "rests" at home proved ineffective, since they only aroused further anxiety about the progress of work in his absence. Added to this, there was increasing friction between Mr. S. and his wife over the demands of his job.

Finally, despite the understanding and kindness of his employers, Mr. S. became very depressed about his "failure" and suffered a mental breakdown.

After undergoing hospital treatment for eight months, Mr. S. was recommended for period of observation and work conditioning in the JVS Rehabilitation Workshop where he stayed for several months becoming re-accustomed to a regular working routine. Although he had always worked in accounting, aptitude tests administered by the JVS psychologist showed that he had no real aptitude or inclination for figures but did have a higher than average mechanical ability and a great interest in working with his hands.

The JVS vocational counsellor arranged for Mr. S. to take a training course in office machine repair, after which he obtained a job as a typwriter serviceman. In this new field where his inclinations and abilities are utilized, many of Mr. S.'s former symptoms have disappeared completely; he is obviously a much happier man.

JVS AND THE UNITED APPEAL

Each successive year finds a growing awareness in our community of the exceptional work being done by Jewish Vocational Service.

To keep pace with this ever growing demand for its services, JVS must expand its facilities. This is not an easy task and is one which can only be accomplished successfully if we have your wholehearted support.

A participating agency in the United Appeal, JVS receives funds from the United Community Fund of Greater Toronto. I therefore urge you to make your maximum donation to the United Appeal when its campaign opens on September 25th.

Marvin Fremes,
President,
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—EXCEPTION—
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• • •

—DON'T WE ALL!—
Young man to phrenologist: "I'm getting married, and would like to have my head examined!"

• • •

—HISTORY REPEATS—
Father: "There's plenty of time for Bessie to think of getting married. Let her wait till the right man comes along."
Mother: "I don't see why she should wait that long. I didn't when I was her age."

• • •

—WISE—
Student: "To whom was Minerva married?"
Professor: "My boy, when will you learn that Minerva was the Goddess of Wisdom?" She wasn't married."

• • •

—ENSNARED—
Son: "Why do they rope off the aisles at weddings?"
Father: "So the bridegroom can't get away, son."

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ANOTHER BIRTHDAY

By RUTHIE

Last week I celebrated another birthday. "Celebrate," I think, is hardly the word. "Torture" would be more appropriate.

Of course, I'd like to live to one-hundred-twenty! But without the ribbing from my kids!

Freddie was no trouble at all. Like his father, he mumbled, "Happy birthday, Mom," and went on his way.

Janie, aged seventeen, was all adult. She kissed me and expressed her sympathy for my becoming more antiquated.

Anne has a sadistic streak, like you-know-whom in the family.

The night before that important day she cornered me with,

"Mommy, we bought your present today."

"Really!" I glowed. "Tell me," I continued sotto voce, "What is it?"

"Oh," she said coyly, "I promised not to tell."

"Very well, a secret is a secret."

I knew I could tap one more source of information.

When Heather and I were alone, I ventured, "**Shaefella** ((little lamb), what will I get for my birthday?"

"Oh, Mommy," she answered, "I promised not to tell. And you always say I should keep a promise."

Stumped, I had no reply to that.

"Janie," I called, "please come here. I promise not to let on. What am I getting?"

With a glint of mischief, she promptly said

"A toaster."

"A toaster!" I repeated

"Well, didn't you say this morning that the toaster is on the blink?"

"Yes, but that costs a lot of money." I tried to wheedle it out of her.

"It's anywhere from fifteen to twenty dollars!"

Janie looked smug and said nothing.

"Anyway," I went on, "if you did spend that much money, you could have bought a throw for the couch in the TV room. It's shot to pieces."

"Well, we didn't buy a toaster."

"Oh, come on," I coaxed. "What is it?"

"What's the difference? You're never satisfied anyway. If we get something for the house, you feel a birthday gift should be personal. If we give you perfume, you tell us we could have bought something more useful. This time I'm not telling!"

I knew when I was licked.

• • • •

Next day, **the** day, I walked about trying to look unconcerned.

Ned greeted me in the morning with,

"Happy birthday, sweetheart. I love you even if you have acquired a few more wrinkles."

Lucky for him he left the room fast.

The children kissed me dutifully. There was a solemnity to their actions. After all, I was **older.**

For once I sympathized with Jack Benny. I, too, **shall** forever remain thirty-nine!

• • • •

That evening I was in my glory. We were having dinner out. I could sit like a lady — no food for me to serve, no dishes to wash.

When I joined my loving family attired in my best, my heart sang — at first.

"Oh, Mommy," they chorused. "You look gorgeous. You don't look a day older than last year — unless you look close"

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SOVIET-JEWS ON THE EVE OF 5722

The Main Street Of Kiev, Sholom Aleichem's Yehupetz, Still Russia's Greatest Jewish Centre

ALL THE TRUTH, NOTHING BUT THE TRUTH

By J. I. FISHBEIN

THE STATUS OF SOVIET JEWRY

J. I. FISHBEIN, Editor of the Chicago SENTINEL just returned from a tour of Russia. This report is reprinted from THE SENTINEL.

There is a common saying that everything anyone says about Russia can be proven true. This certainly applies in the case of Soviet Jewry.

One can argue, for example, that they do suffer discrimination. It is a fact—at least as far as is generally known—that there are no Jews in the Council of Ministers, Presidium of the Supreme Soviet, Central Committee of the Communist Party, or any leading echelons of government. Compare this for instance, with the United States with its two Jews in the Cabinet and its 11 Jewish congressmen. Furthermore, there are no known Jews in the Soviet diplomatic corps, the top leadership of the armed services, or in other sensitive positions. This, in a country where Jews historically played a very important role from the early beginnings of the revolution.

We repeatedly asked why the Soviet government insists on labeling Jews as such on their identity cards, particularly since they are not considered a national minority. Unlike other groups, they do not have their own newspapers, magazines, schools, theatres, or other cultural outlets. Why then, the identification? We were told that this was purely for census purposes; but this did not satisfy us.

Nor is it true that the Jews of Russia have freedom of religion.

In none of the cities we visited, including the large centers of Jewish population like Moscow, Leningrad, Kiev and Odessa, is there more than one synagogue. We were told that the production or importation of religious articles such as siddurs, talasim; tephillin, etc., is strictly forbidden. We made a point of examining the siddurs in each of the synagogues and found them to be yellowed with age. When we mentioned the possibility of sending prayer books and other religious paraphernalia, we were met with frightened glances. "We don't talk about these things," we were told. What kind of religious freedom is this?

On the other hand, we must report that we did not find a single Jew of the scores to whom we spoke, who indicated he was suffering discrimination in jobs, housing, or other aspects of daily living. Many of them were engineers, doctors, school teachers and professionals of every kind. As a matter of fact, the chazan conducting services at the Leningrad synagogue was an electrical engineer of some prominence, who by the way, had a golden voice. Most Jews, generally speaking, seemed as contented with their lot as the average Soviet citizen. The young people, without exception, are completely assimilated—or rather, fully integrated into the Soviet way of life. None of those to whom we spoke was even remotely concerned with his Jewishness.

The older people we met in the synagogues were anxious to hear about Israel—even though this is taboo—Jewish life in America, and "the Yiddishe vort" generally. But, they were definitely in a minority. And even they were intensely loyal to the Soviet state. One pious old woman, for example asked a lady in our party, "When will communism come to the United States?" She refused to believe that the day would never come.

We had the opportunity for a three hour discussion—or more properly a debate—with Aaron Vergelis, editor of the new Yiddish bi-monthly, "Soviet Homeland". This is the first publication in the Yiddish language to appear since 1948. He very proudly showed us the page proofs of the initial copy, scheduled to appear this month. He is obviously one of the top theoreticians on the so-called "Jewish question". He spoke quite frankly and told us in perfect Yiddish "If by Jewish life you mean the Jew of the 'shtetle', the synagogue, the Jew with the 'payes', the wailing Jew with his constant tears and sorrows, then I must answer you: this Jew has no future in our country! If however, you speak of the new Jew whose character is that of the new Soviet man, who stands with head erect, helping to build the new Soviet state—a Jew unlike any in previous history—free, upright and proud, then I can say, that we Jews in the Soviet Union have a very bright future indeed."

We concluded from seeing the page proofs that the new magazine, unlike our own, would not concern itself with Jewish problems and achievements. Rather, it was to expound the "greatness of the new Soviet society" in the Yiddish language of course. We gathered it had a two-fold purpose. One was to silence the criticism directed against the U.S.S.R. for denying the 470,000 citizens who admit to Yiddish as their mother tongue the opportunity of having some kind of publication. Secondly, it is intended to utilize the Yiddish language for propaganda purposes.

We left the Soviet Union convinced beyond doubt that the three million Jews living there can no longer be considered a realistic part of world Jewry. Unlike many who have written in glowing terms of the thirst for Jewish survival, we believe that most Soviet Jews have now been irrevocably assimilated. This includes almost everyone under 50 years of age. Since there are no Jewish organizations, schools, newspapers or other elements of Jewish culture, the only possible remaining tie is the few synagogues still permitted to remain open. These are attended by old people who for one reason or another have retained a nostalgic yearning for their Jewish past. When they die there can obviously be no replacements. Within 10 or 15 years at most, the few remaining Jews who still attend synagogues will have passed on, and the doors will be closed forever. It cannot be otherwise.

In our opinion, Ben Gurion engages in wishful thinking when he talks about a million Russian Jews rushing to emigrate if the gates are ever opened. We found no evidence of this. We would agree that the assimilation of Soviet Jewry has been a forced one, but it is nevertheless complete. The Jews of Russia, caught between the jaws of the Stalin terror, the denial of opportunity for a Jewish education, the never ending anti-religious campaign, and the pressure to merge and assimilate, have done just that! The Jews in the synagogue are obviously unhappy and even somewhat frightened. They realize that they are always open to suspicion. The remainder, constituting the overwhelming majority, however, have now become fully Russianized. They have accepted their fate and have become accustomed to it.

What Hitler was not able to do by physical annihilation, the U.S.S.R. appears to have achieved by other means. It is only a matter of a few years before it becomes completely judenrein.

INTERVIEW WITH EDITOR OF SOVIET-YIDDISH JOURNAL

NEW YORK (CJN—The first 25,000-copy issue of "Heimland", the Yiddish periodical literary review whose editor is the Yiddish poet and writer Mr. Aron Vergelis, made its first appearance according to a dispatch to the "New York Times" by its correspondent in Moscow.

In the course of an interview to the press given in his new offices near the centre of Moscow, Mr. Vergelis said that the copies of the review will go to subscribers and will be exhibited in news stands over the week-end. The review's 130 - page issue covers July and August. Its publication as a literary journal was predicted in 1956 during the exposure of Stalin's "cult of personality".

DECISION UP TO WRITERS UNION

Asked why five years' delay was necessary to publish the magazine Mr. Vergelis replied:

"The decision was up to the Soviet Writers' Union. We did not know at first whether there was an interest in Yiddish publications. We began publishing Yiddish books in Russian translation. Two years ago, on the occasion of Sholem Aleichem's 100th anniversary, we printed a selection of his works in Yiddish. Then followed in Yiddish publication of two classic writers Mendele Mocher Seforim and Peretz. The demand for these books demonstrated the wide interest in Yiddish and we felt justified in starting a Yiddish Literary Review".

Mr. Vergelis added that the decision to publish the review was encouraged by leaders of the Writers' Union, including Ilya Ehrenburg and Konstantin Fedin. He then noted that the circulation of 25,000 copies compared favourably with the Union's Russian language Review.

Mr. Vergelis introduced as members of the editorial board Mr. Moshe Teif, Mr. Avram Gontar and Mr. Nachum Oislander. The first two have contributed to the first edition of "Heimland". Mr. Oislander is the author of a recent book in Yiddish on the early Soviet Yiddish poet Osher Shvartsman.

YIDDISH TYPE FOUND EASILY

Asked whether there was any difficulty in obtaining Yiddish type for the Review Mr. Vergelis said: "Any country that launches Sputniks also can supply Yiddish type faces". He added that it would be the journal's policy to introduce every Yiddish writer with his photograph and a brief biography. "It is often said abroad that Yiddish literature in Soviet Russia has ceased to exist. Here, on the last page of Heimland appears a list of 100 persons now writing in Yiddish in this country—novelists, short story writers, poets and playwrights".

DR. SILVER REFUSES TO TALK ABOUT RUSSIA

NEW YORK, (JCNS) — Rabbi Abba Hillel Silver, the American Zionist leader who recently returned from Moscow and is reported to have spoken to Mr. Khruschev, refused to confirm or deny this, declaring he would probably issue a statement later on his visit to Soviet Russia.

Rabbi Silver is resting in Cleveland, Ohio.

Asked to comment on his voyage, he said he prefers to remain silent concerning his trip and not answer any questions for the time being. He could be preparing a report for submission to whatever authority he feels responsible, before talking publicly. Or perhaps he promised Mr. Khruschev or whoever he met, not to issue any statement in return for frank and open discussion concerning Soviet Jewry.

MOSCOW YESHIVA STUDENTS

PARIS, (JCNS) — Rabbi David B. Hollander, of the Bronx, New York, President of the Metropolitan Board of American Orthodox Rabbis, who returned from a four-week visit to Russia, told the JCNS correspondent here that he met high officials of the Ministry of Cults in Moscow with whom he discussed the possibility of the Moscow Yeshiva sent to the U.S.A. for a two-year study in American Rabbinical Schools.

Rabbi Hollander was told that his proposition was feasible and the matter would be followed up. He also took up with the Russian officials a number of other problems concerning the religious situation of Soviet Jewry.

During his stay Rabbi Hollander visited a number of cities, including Tallin in Estonia, Riga, Vilna, Tashkent, Kishenev and Cernowicz.

Yiddish concert in Russia

A recent poster in Moscow

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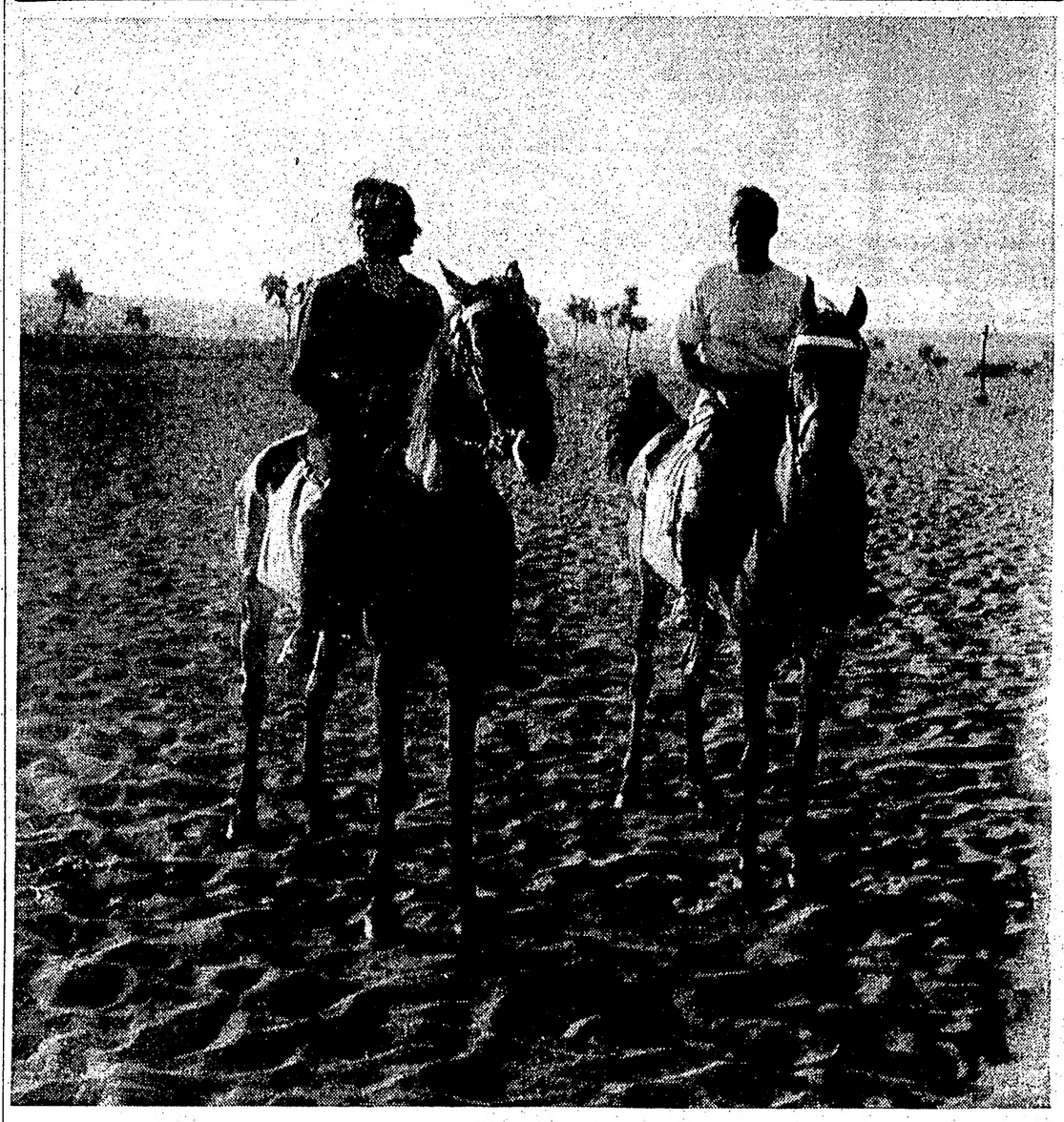

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120 AT JEWISH SUMMER CAMP

BELGRADE, (JCNS) — Some 120 Jewish children and youth have been camping at the seaside at a camp organized by the Federation of Jewish Communities in Yugoslavia. Emphasis this year has been on culture and the campers have been addressed by several scientists and public workers. Among them was Mr. Jaakov Ben Michael, a professor from Kibbutz Gat who is of Yugoslav origin.

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ANOTHER CASE IN POINT

HE SAVED 10,000 JEWS!

Devout Catholic died in poverty after smuggling Nazi refugees into Portugal in 1940 by defying government

Enheartening stories of heroism during World War II will probably continue to crop up for a long time, as they have ever since the conflict ended. The latest concerns a Christian who defied the orders of his government so that he could save the lives of more than 10,000 Jewish refugees!

He was the late Aristides Sousa Mendes. In 1940 he was Portuguese Consul General in Bordeaux, France. Five hundred years ago his Jewish ancestors had been forcibly converted to Catholicism, and although many of their descendents remained Jews in secret—Marranos—Mr. Mendes himself was a Catholic. But he took his Christianity seriously.

When France fell to the Nazis in 1940, French Jews and Jewish refugees from all parts of Europe living in France were trapped. British warships roamed the Mediterranean, preventing Jews from going to Palestine. The French borders on the east to Switzerland and Italy, were sealed. The German army occupied all of Northern France. Spain was closed to refugees. It was obvious that soon all of France would be occupied by the Germans, and then any Jew who was caught would be shipped to Poland, to the death camps.

In their desperation, thousands swarmed to Bordeaux, hoping somehow to be allowed to cross Spain into Portugal, and proceed from there to England, to Latin America, to the U.S. — to any country that would shelter them. Arrived in Bordeaux, they be sieged the Portuguese Consulate General for visas. Their last hope for life seemed gone when they learned that the Portuguese government had ordered Consuls to issue no visas to Jews, and, for that matter, no visas to any refugees at all except those few who could prove they had established residences in Portugal.

At this point Mr. Mendes emerged from his office and greeted a delegation of the refugees in the outer hall. His eyes were circled with fatigue, and his hair had recently turned almost white. Next to him stood his wife.

"I have it in my hands now," he declared, "to save the many thousands of persons who have come here from everywhere in Europe in the hope of finding sanctuary in Portugal. They are all human beings, and their status in life, their religion or color, are altogether immaterial to us. Furthermore, the clauses of the constitution of my country, relative to such cases as those here, declare that under no circumstances shall the religion or political beliefs of a foreigner bar him from seeking refuge on Portuguese territory. I am a Christian, and as such believe it is not for me to let these refugees perish.

"I know that Mrs. Mendes wholly concurs with my views, and I feel certain that my children will understand and not hold it against me if, by giving a visa to each and every refugee, I am discharged tomorrow from my duties, for having acted contrary to orders which, in my estimation, are vile and unjust."

GIVES OUT VISAS, FREE

Thereupon, he told the people in the hall to go out and spread the word that he would issue Portuguese visas, without charge, to all who needed them. This created a sensation, and 10,000 Jews lined up immediately for the precious papers. With two of his sons—Dr. Pedro Nuno and José Antonio Sousa—helping him Dr. Mendes worked for three days issuing the visas. He fainted when the job was finished, but recovered in time to be confronted by two furious emissaries of the Portuguese government, who demanded that he accompany them to Lisbon for having violated orders.

They took him to their car, but Dr. Mendes sacrificial work was not yet finished. At Bayonne, some hours later, they saw another crowd of refugees in front of the Portuguese consulate. It was Bordeaux all over again. Despite the presence of the emissaries from Lisbon, Dr. Mendes strode into the vice consul's office and ordered him to grant visas to all the applicants. When the vice consul reminded him of government orders to the contrary, Dr. Mendes, as the man's superior, ordered him to do so anyway, and asked how he would feel if he and his family were in the refugees' shoes. Even the Lisbon emissaries were impressed, and did not prevent Dr. Mendes himself from immediately issuing make-shift visas (the first of their kind) which read as follows: "The Portuguese Government requests the Spanish Government courtesy of allowing the bearer to pass freely through Spain. He is a refugee from European conflict and en route to Portugal." The seal of the consulate was impressed on each.

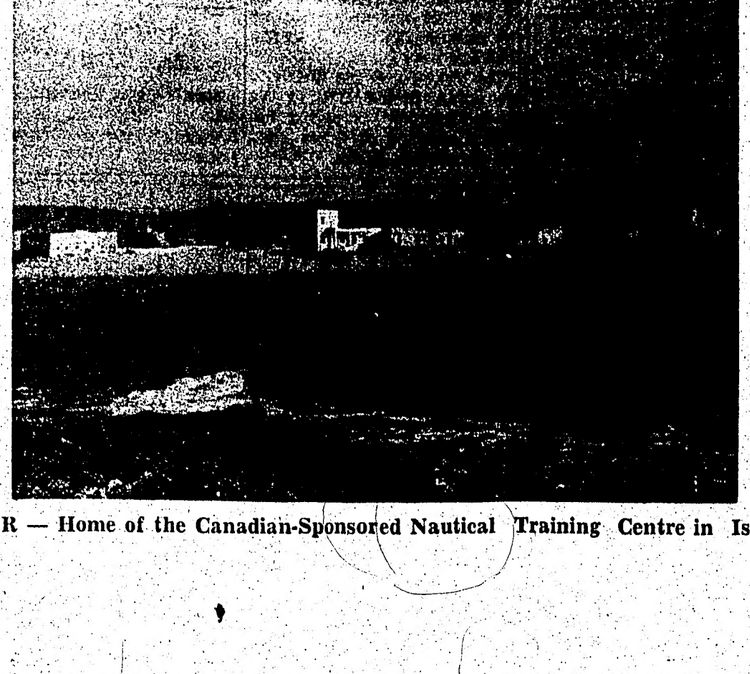
The next day, after all refugees had been accomodated, Dr. Mendes told the emisaries he was ready to continue with them. They reached Hendaye, on the Spanish border, late at night, and found a huge throng of refugees there — people who had visas issued by Dr. Mendes in addition to many others. But the Spanish frontier was firmly closed. Dr. Mendes approached the refugees, concentreated in a large city square, and quietly said: "Ask no questions. Just follow me."

He had correctly guessed that the Spanish government had assumed all the refugees would concentrate at Hendaye, and had ordered the border sealed there, but had neglected to transmit similar orders to other border points. He led the refugees to the next border entry, presented his credentials to the guards, and said he had authorized all the refugees with him to proceed to Portugal. They were admitted!

ARISTIDES SOUSA MENDES
as he was before the war

But as soon as Dr. Mendes arrived in Portugal he was severely reprimanded for his actions, and dismissed from his position. Poverty-stricken, his health broken, he died a few years ago. Altogether, he had saved the lives of more than 10,000 Jewish terror-stricken refugees from Nazism.

This year, in tribute to a true Christian, the Government of Israel planted trees in the Martyr's Forest in his memory.



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GREENWICH VILLAGE FIGHTS FOR SABBATH

NEW YORK — A fresh challenge to Sunday closing-laws was made here last week by a group of Greenwich Village booksellers charged with violating the New York State Sabbath law by opening their bookships on Sunday.

The insignificance of the challenge was underlined by the announcement that Leo Pfeffer, general counsel of the American Jewish Congress and one of the country's leading authorities on church-state law, had agreed to serve as co-counsel in the case.

Following a brief trial in Magistrate's Court here, Judge Frederick L. Strong reserved decision. He promised to hand down a ruling on September 14.

The booksellers were cited for violating Article 192 of the New York Penal Law, which prohibits "all manner of public selling" on Sundays with a number of exceptions, such as certain foods, tobacco, gasoline, etc. Among the items specifically exempted from the Sabbath law and which may be sold on Sundays are newspapers and magazines—but not books.

The booksellers sought dismissal of the complaint on the ground that the conduct complained of does not constitute a violation of the Sabbath law. If it is held that the acts do violate the Sabbath law, however, the complaint should be dismissed because the law is unconstitutional, they declared.

In arguing that there was no violation of the Sabbath law, the Greenwich Village booksellers' attorneys asserted that the purpose of the statute was to prevent "serious interruptions of the repose and religious liberty of the community." Their conduct in opening their bookshops, which are located "on streets dedicated to amusements and relaxation and frequented by the public for such purposes," was not a violation of the Sabbath law, they claimed.

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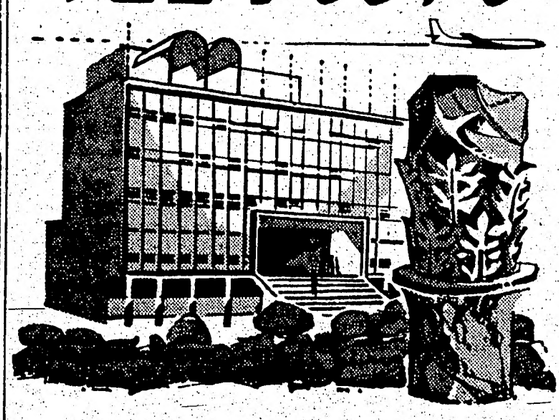

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ACROSS THE FENCE

SACRED COWS OF CANADA

By PAUL MORTON

Let us now genuflect to the Sacred Cows of Canada. Sacred Cow, according to the best definition available to me, is "any person or thing regarded as above criticism or attack; used humorously."

Used humorously, indeed! In my time of employment with the Toronto press, failure to respect the Sacred Cows of the day could lead to instant dismissal. You'd be fired as much for your "ignorance" of correct forms, as for your impudence in flouting them.

* * *

Here is a modest example of what I mean. The chief news authority on my newspaper lived in Oakville, Ont. Oakville, therefore, became a Sacred Cow. Let anything of even the least laudatory interest occur in that holy land, and every last living detail of it was splashed throughout our newspaper. Contrary-wise, if anything derogatory of this privileged balliwick occured, it was not only cut to the bone; it was conceived not to have happened.

* * *

Other Sacred Cows, perhaps surprising to some of my readers, were: Roman Catholics, non-British originating residents, and Jews. These were considered to be valued circulation-building minorities; not too significant separately, perhaps, but collectively the source — a growing source — of the largest newspaper circulation in Canada.

The Sacred Cows of our afternoon opposition appeared to be the Union Jack, the T. Eaton Co., the Orange Lodge and the King. This was, in the opinion of our executive, to follow a policy of diminishing returns, or worse, of diminishing circulation. The lines of battle were clearly drawn, and the winds of history were blowing in our favor.

* * *

I was enough of a sophist in those days not to care too much about the circulation hungers of these newspapers. My newspaper saw things my way: absolute equality for immigrants; full and absolute freedom of worship; firmly opposed to Nazism and Fascism; gallant little England in defence of its hearths; pro-Roosevelt and Mrs. ROOSEVELT; pro-Wendell Willkie, surprisingly enough, for his One World dream. (The opposition press denounced his chiding of Winston Churchill for the famous speech: "I have not accepted the position of His Majesty's first minister to preside at the breaking up of the British Empire. What we have, we hold!") Life was simple then.

* * *

I went to war, returned from war, commentated on radio for a beer company, went to the bush, fiddled with political campaigning entered an ad agency, became a publicist. NOW I AM A "NON-JEWISH" COLUMNIST. Much has changed, and life is by no means as simple.

Today, my old newspaper is a very different production, indeed. Where once we got our firm and irrevocable orders from the Old Chief, and his son-in-law, now a kind of demonic democracy prevails. While the publishers of Flash, Hush and Tab quail under the onslaught of free-wheeling, opinionated, exposé-conscious, and all too often irresponsible writers and cartoonists, a goodly crew have been let loose upon the quivering body of Metropolitan Toronto.

* * *

Mayor Nathan Phillips has a Semitic nose; let our cartoonist give him a bigger, bigger and BIGGER one. Italian workers are being exploited by Italian entrepreneurs; expose this alleged situation to the humiliation of the Italian-Canadians. Fringe businesses, struggling for a foothold in our tough capitalistic society, are playing fast and loose with economic moralities; blast them. Used car dealers are sometimes dishonest; publicize an honest one, and watch him go out of business. Kill the Easter Parade; it offends the ladies' auxiliary of the United Church... who want their names in the papers. Inhibit the publicist. Observe the writer, the actor, the producer in the theatre with a cool, calculating eye; their talents will only develop satisfactorily under the watchful eye of the learned. DEFEAT DREW'S HOUDE... DEFEND CANADA.... GOD SAVE THE KING.

* * *

Is this newpaper anti-Semitic? It is not. Some of its best writers are Jews. Is it genuinely concerned with crime and corruption in Toronto? It is not. It is simply in too much of a hurry to wait for the judgment of the court. It IS the court! Does it care about the Italian workers? It does not. They are worth only two or three days of copy. Does it really care about Easter Parades, and how they allegedly defile the Sabbath? It does not. The parades had been pre-empted by its rival: Television. Does it care about writers, actors, producers in the theatre? It does not. These people have dared expose themselves to public judgement; let them accept the consequences of OUR indictment. DEFEAT GROSART'S DIEFENBAKER.... DEPLORE KITCHENER'S WINTERMEYER.... DEFEND CANADA?.... GOD SAVE THE QUEEN.

It is, of course, all too easy to take a newspaper apart. Many of the big dailies are, today, simply entertainment media, and are not to be taken too seriously. Radio and television have usurped much of the immediacy of news, and the press is often reduced to having to comment upon it. Many newsmen are not, by nature, particularly studious, so they have to bluff a bit. As long as some newspapers are read for laughs, there's no great harm in them.

And what would our women folk do without the ads?

(Copyright by The Canadian Jewish News & Paul Morton)

Sephardic Congregation In New Quarters

One of the main cohesive factors of the Sephardic Jewish families who have arrived in Toronto over the past four or five years, has been the Congregation which was established by several of its far-sighted leaders.

Through the co-operation and facilities of the down-town Y.M. Y.W.H.A., the group initially had its High Holiday services at the "Y" building' Following upon this they found permanent quarters at Rabbi S. Langer's study on Brunswick Ave. At this more or less permanent location, most of the members of the Sephardic community of Toronto attended services regularly.

Some two years ago, the leadership of the Sephardic community started negotiations with the Farband Labor Zionist Order, on the possibility of availing itself of social and cultural activities in the Farband headquarters of the Labor Zionist Centre on Viewmount Ave. The result of these negotiations brought into being the Sephardic Branch 603 of the Farband. During the past year, a majority of the members of the Congregation have moved northward in the city and found the down-town location inconvenient. Thus it came about that further negotiations brought about the present move of the Sephardic Congregation to 14 Viewmount Ave., headquarters of the Farband.

Mr. Sydney Bendahan, the chairman of the Sephardic Branch and Congregation, announces that all members and friends of the Sephardic Congregation are now invited to attend services both for the High Holidays and regularly each Friday evening and Saturday morning, at their new location, 14 Viewmount Ave. Mr. Bendahan states, that with this central location it will be possible for many more members of the Sephardic community in Toronto to avail themselves of the services to be conducted here, since he feels that those who may have been interested in joining the congregation and attending the services, were prevented from doing so because of the downtown address.

The Spiritual leader of the Sephardic Congregation is Rabbi Raphael Ohayon, recently arrived from North Africa, who was helped by the Jewish Immigrant Aid Services Org., to come to Toronto and to assume his present position. He will be assisted by Rabbi Gabriel Ohayon (the same name, but no relation) who is a graduate of the Mir Yeshiva of New York City.

The Sephardic Congregation also feels that with the assistance and encouragement given to it by the Farband, the future growth and stability of the Sephardic community of Toronto will be greatly enhanced.

DURING A VISIT of the Board of Trustees to the new building for the Institute of Contemporary Jewry at Hebrew University of Jerusalem — May. Left to right: Mr. Zalman Shazar, Jewish Agency, speaks with Prof. Bachi, Prof. Moshe Davis, Mr. Berl Locker, Mr. Levi Eshkol and Prof. G. Racah.

GUEST OF FRIENDS OF HEBREW UNIVERSITY HERE

Rabbi Dr. Moshe Davis, shown here, (centre) will be the guest speaker at a public meeting on Wednesday evening, September 13th, sponsored by the Toronto Chapter of the Canadian Friends of the Hebrew University. This photo was taken during a visit of the Board of Trustees to the new building for the Institute of Contemporary Jewry at the Hebrew University, Jerusalem.

Shown are, left to right: Mr. Zalman Shazar, Jewish Agency speaks with Prof. Bachi, Rabbi Dr. Moshe Davis, Mr. Berl Locker, Mr. Levi Eshkol and Prof. G. Racah, newly-appointed Rector of the Hebrew University.

Rabbi Davis, Provost of The Jewish Theological Seminary of America, left for Israel in 1959 to organize and head the Institute of Contemporary Jewry.

The topic of his address at the September 13th meeting is "Israel and America — A Bridge or A Gap?" Participating in the program will be Rabbi Stuart E. Rosenberg and Mr. Edward E. Gelber, Chairman of the Executive Council at the Hebrew University, who is currently visiting Toronto.

CANADIAN INVESTMENTS IN ISRAEL

CANADA-ISRAEL DEVELOPMENT LTD.

Subscriptions to shares of Canada-Israel Development Ltd., now exceed $1.7 million in Montreal alone, according to Samuel Bronfman, president. Subscriptions opened in May and the response has been gratifying. Immediate and spontaneous interest was manifested on the part of the participants at company gatherings.

On-the-spot voluntary subscriptions which were made on these occasions ..constituted ..a ..very substantial part of Montreal's objective of $2 million towards the company share capital. The subscription drive will begin in Toronto this month (September).

Canada - Israel Development Ltd. was set up to invest in industrial, commercial and agricultural enterprises in Israel. Authorized capital consists of five million shares.

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Canada - Israel Development Ltd. will enjoy the advantages offered under Israeli law to foreign investors. These advantages include complete repatriation in dollars of both profits and principal, remittance of dividends without such dividends being subject to withholding tax, and accelerated depreciation up to 200% of the normal rate on machinery, equipment and buildings.

The present board of directors of the company consists of Samuel Bronfman, Montreal, president; Lawrence Freiman, Ottawa, vice-president; J. Irving Oelbaum, Toronto, vice-president; William Gittes, Montreal, treasurer; Saul Hayes, Montreal, secretary; Alexander Betcherman, Ottawa; Joseph N. Frank, Montreal; Samuel Jacobson, Halifax; Mark A. Levy, Toronto and Maitland Steinkopf, Winnipeg.

Investments will be made solely at the discretion of the directors in Canada. The company plans to open offices in Israel with the general manager, J. A. Brin, now in Canada helping to raise the company's capital, becoming resident director.

BANK "ADANIM" MORTGAGES & LOANS LTD. TEL AVIV

This new bank which was established two years ago has just published its second Balance Sheet, as of December 31, 1960. The Balance Sheet shows an increase of 30% in all parts of the Bank's activities.

The Bank was established by Mishkanot Housing Corporation and has enjoyed from the very beginning the encouragement of the Ministry of Finance of the Government of Israel. The Finance Ministry has acquired in 1959 ordinary shares for IL.250,000. This participation has recently been increased and today the Government of Israel holds ordinary shares in the amount of IL.500,000.

The Bank has made successful efforts in attracting some leading individuals in the USA, Canada and Europe, as well as interesting some of the leaders of the Jewish Community in Teheran, Iran. (Mr. Meyer W. Gas ner and Mr. Morry Wingold of Toronto are among the directors of the Bank).

At present the paid-up and subscribed capital of the Bank "Adanim" is IL.1,200,000. The Bank has granted loans to about 4,000 persons in the amount of over IL.7,000,000. The subscribed capital of the Bank was increased to IL.2,500,000.

The Board of Directors of the Bank "Adanim" has decided to launch an issue of IL.1,000,000 Preferred Shares, which will pay a minimum of 6 per cent., simultaneously guaranteeing that if the ordinary shares will pay more, then the preferred shares will participate. The shares will be listed on the Stock Exchange of Tel Aviv and an application for registry at the SEC in the USA has been made.

The capital and the dividends are linked to the U.S. Dollar. Bank "Adanim" is paying for 1960 a dividend of 6 per cent. for its common stocks.

Canadian Young Judeans Are Back From Israel Tour

Canadian Young Judaea Summer Institute participants visiting at the home of Dr. and Mrs. Dov Joseph. Dr. Joseph was the founding president of Canadian Young Judaea in 1917. He is the only Canadian who held a cabinet post in the Israeli Government.

Standing, from left to right: Naomi Carmeli (Israeli leader); Lynda Katz, Montreal; Sylvia Radnoff, Ottawa; Dr. Dov Joseph; Mrs. Dov Joseph; Frima Barkin, Toronto; Rochelle Ullman, Calgary; Yvonne Granek, St. Catherines; May Polsky (Tour leader);

Kneeling, from left to right: Audrey Martin, Toronto; Arlene Jacobson, Halifax; Rhoda Moren, Toronto; Sandon Roth, Montreal (Machon l'madrichet chutz l'aretz)

Missing from the picture are: Sheila Martin, Hamilton; Harvey Kreisman, Montreal; Acey Berkowitz, Winnipeg; Tannis Guttman, Winnipeg; Donna Evin, Montreal; Ken Tepper, Toronto; Alan Wolfish, Toronto; Earl Shibou, Winnipeg.

Mainly About Women

By ESTHER ZELDIN

● **Mr. Morris B. Kaufman,** Chairman of the Board of Governors, **Toronto Israel Bond Organization,** has announced the appointment of **Mrs. Morris Zweig** as Chairman of the Women's Division.

Mrs. Zweig has been an active leader in the Women's Division, Israel Bond Organization, since its inception. She is also engrossed in many other community endeavors, such as Jewish Home for the Aged, Hadassah, Council of Jewish Women and the Sinai Group.

* * *

● A bon voyage cocktail and luncheon party in honour of **Mrs. Benjamin Freedhoff** was held at the pool of the Old Yonge St. home of **Dr. and Mrs. J. Aubrey Boyd.**

Mrs. Freedhoff is competing in the **Maccabiah Sports Festival in Israel** as a member of the Canadian Maccabiah Tennis team. Other members of the Canadian team include her husband, who is the coach, her son Harry and her daughter Della.

The guests, all members of the **Toronto Lawn Tennis Club,** presented Mrs. Freedhoff with a wallet cntaining Israeli money.

* * *

● The 100th anniversary of the death of **William Lyon Mackenzie,** first mayor of Toronto, was observed on Monday, August 28th, at Mackenzie House, 82 Bond St.

Among the dignitaries present were **Controller Phillip Givens** and **Mr. Vernon Singer.**

* * *

● **The Parents Association of the Toronto Hebrew Day School** held a Bowling League Registration Tea on Wednesday, September 6th, at the home of **Mrs. Louis Green,** 77 Strathearn Rd.

* * *

● More than 400 members attended **Beth Sholom Sisterhood's** opening luncheon on Tuesday, September 5th, in the social hall of the synagogue.

Seated at the head table were: Rabbi D. Monson, guest speaker Mrs. Abe Granatstein; Mrs. Max Walderman; Mrs. S. Yarmouth; Mrs. J. Ungerman; Mrs. S. Silverstein; Mrs. M. Grossman; Mrs. A. Morris; Mrs. M. Daniels; Mrs. B. Winbaum; Mr. W. Feldman; Mrs. J. Swadron; Mrs. A. Friedman; Mrs. W Mandlin; Mrs. D. Monson; Mrs. H. Rumm.

* * *

● On Tuesday, September 5th members of **Ben Gurion Club, Pioneer Women,** met at the home of **Mrs. Ingrid Fistell,** 78 Collinson Blvd.

Mrs. Fistell showed films of her recent trip to Europe. **Mrs. Molly Rajesky** chaired the meeting.

* * *

● Among those attending the **Tony Urquhart Exhibit of Watercolours** at the **Isaacs Gallery** were **Mrs. Anne Mandell, Mrs. S. Susskind, Mrs. H. Dixon.**

* * *

● A farewell barbeque was tendered by **Hatikvah Chapter of Mizrachi-Hapoel Hamizrachi** in honour of **Mr. and Mrs. Nathan Feldbaum** at the home of **Mr. and Mrs. Abe. Bleeman.**

The party was held prior to the departure of Mr. and Mrs. Feldbaum and their children Morton, Sharon and Jeffrey, who will take up permanent residence in San Diego, California. They were presented with an Israel Bond by the members of Hatikvah Chapter.

Entertainment was provided by **Mr. Nathan Bleeman,** pianist, and **Mr. Nathan Feldman,** mandolinist.

Highlight of the evening was a skit, written and directed by **Mrs. Hugo Bloom,** and enacted by the guests.

PERSONALITIES

● **Reuben Slonim,** rabbi-journalist, will revert to a former role during the coming High Holidays. He will officiate at the Rosh Hahanah and Yom Kippur services at London's (Ontario) B'nai Israel Congregation. Rabbi Slonim served this congregation at one point in his career during the late 1930's.

● **Dr. Calvin Gottlieb** and **Dr. Emil Fachenheim,** both on the staff of the University of Toronto, were elevated last week to full professorships. Both are well-known in the Jewish community. Dr. Fackenheim (an ordained rabbi) is one of the foremost exponents of Jewish existentialist philosophy; Dr. Gottlieb is a member of the Canadian Jewish Congress Research Committee and is active in the Parents Group of the Adath Israel Congregation.

CANADIAN ORDAINED

Boruch Hellman, son of Dr. and Mrs. Nathan Hellman, 33 Martin Avenue, Winnipeg, has been ordained by the Hebrew Theological College of Skokie, Ill. (a suburb of Chicago), it was announced this week by Dr. Oscar Z. Fasman, president of the College.

His mother's father was the late Chief Rabbi I. I. Kahanovitch, of Winnipeg and Western Canada.

OBITUARIES

The following members of our community passed away during the last week:

Aug. 27 **Charles Kates,** 44 Meadowbrooke; **Aaron Bond,** 131 Lyon Ave.

Aug. 28 **Jacob Mahofsky,** 38 Sultana; **Jacob Rosenbaum,** 3 Barrie Ave.; **Abraham Cohen,** 84 Collinson Blvd.; **Morris Swartz,** 604 Rushton Rd.

Aug. 30 **Abraham Adilkoff,** 120 Huron St.; **Jacob Schacht,** 684 Woburn Ave.; **Helen Leeds,** 765 Eglinton Ave. W.; **Morris Sher,** 441 Glengrove W.

Aug. 31 **Rachel Binstock,** 271 Acton Ave.; **Elka Schwartz,** 50 Spadina Rd.

Sept. 1 **Sarah Horowitz,** 93 D'Arcy St.; **Becky Adelman,** 80 Park St., Welland, Ont.; **Melville Potash,** 44 Claxton Blvd.

Sept. 2 **Stanley Picard,** 37 Ridley Blvd.

TEMPLE SINAI BAR MITZVAHS

Sept. 2 Steven Edwards, son of Mr. & Mrs. Sam Edwards; Spencer Fisher, son of Mr. & Mrs. Irwin Fisher.

KASHRUTH IS YOUR CONCERN!

The following Butcher shops participate in the Centrally-Supervised Program of Kashruth under the Canadian Jewish Congress.

M. ABRAMS, 38 Kensington Ave. EMpire 8-6903.

I. BERLIN, 22 Baldwin St. WAlnut 3-8119.

L. COHEN, 2 D'Arcy Street EMpire 6-5759.

COHEN'S MEAT MARKET, 1090 St. Clair Ave. West. LEnnox 1-1685.

FELSON & RYTWO'S 1530 Eglinton Ave. West. Russel 3-2789.

DAVID GREENSPAN & SON, 2995 Bathurst Street, RUssel 1-9105.

K. GREENSPAN & SON, 7 Brunswick Ave. WAlnut 3-0941. and at 170 Brunswick Avenue WAlnut 3-9918.

P. GREENSPAN, 2809 Bathurst Street. RUssel 9-3822.

M. GROSS, MANNING MEAT MARKET, 666 Manning Avenue, LEnnox 6-8522.

J & S MEAT AND POULTRY MARKET, 36 Marlee Street, RUssel 1-2733.

S. LITMAN, 69½ Nassau Street EMpire 6-2125.

PERL'S BUTCHER SHOP (also Delicatessen), 658 Bloor Street West, LEnnox 1-7222.

S. POLITSKY, 3453 Bathurst Street, RUssel 7-1401.

SPRINGER'S MEAT MARKET 3393 Bathurst Street, RUssel 7-3971.

WEINBERGER'S MEAT MARKET, 256 Augusta Avenue, WAlnut 5-8341.

M. WEISS (also Delicatessen), 402 Spadina Avenue, EMpire 8-2063.

ZIEGELSTEIN BROS., 887 Wilson Avenue, Downsview, MElrose 3-7147.

ORTHODOX DIVISION, Canadian Jewish Congress, 150 Beverley Street, EMpire 3-7190.

When you wish to purchase kosher meat you are urged, in the interests of kashruth and of the dignity and reputation of the Jewish community of Metropolitan Toronto, to buy your meat and poultry where the sign of the Kashruth Committee is displayed.

Look For The KASHRUTH TAG

THE ZIONIST ORGANIZATION OF CANADA
CENTRAL DIVISION
AND
TORONTO ZIONIST COUNCIL
Extend best wishes to the Jewish Community on the Occasion of the New Year
May the year 5722 bring renewed dedication to the cause of Zionism, that Israel may, with our help, grow in strength and security.
Zionist Organization of Canada
Central Division
DAVID PETERS Q.C., President
TORONTO ZIONIST COUNCIL
CONTROLLER PHILIP G. GIVENS
President
DR. GEORGE J. LIBAN
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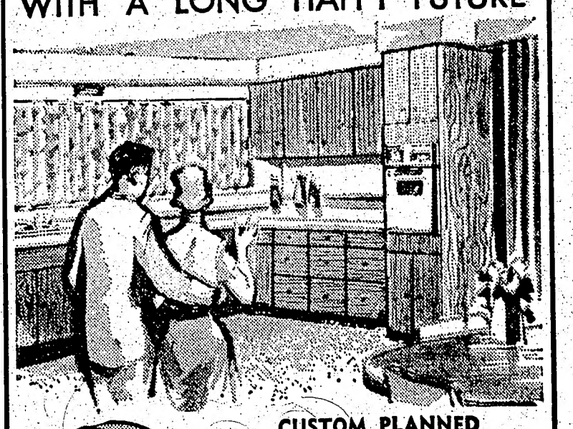

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STATESMEN, LEADERS SALUTE YEAR 5722

ROSH HASHANA MESSAGE
FROM THE MAYOR OF THE CITY OF TORONTO

Mayor Phillips

HIS WORSHIP MAYOR NATHAN PHILLIPS, Q. C.

The prayer of ROSH HASHANA for an "end to all iniquity" and for the "reign of peace" under God is certainly very appropriate when the entire civilized world is faced with the threat of a new holocaust. This prayer is shared by all; it expresses the longings of all.

Toronto has always been proud of the fact that all its inhabitants, hailing from the four corners of the globe, have succeeded in living together as Torontonians and Canadians while remaining loyal to their specific, cultural and religious background.

It gives me great pleasure to extend to all our Jewish citizens the traditional best wishes for a PROSPEROUS AND HAPPY NEW YEAR—5722.

NEW YEAR MESSAGE FROM H. E. THE AMBASSADOR OF ISRAEL TO CANADA

Ambassador Herzog

Yet another year merges into the past with a new year taking its place in the pattern of Jewish continuity and eternity.

On the threshold of 5722, the renewal of spiritual consciousness under divine dispensation which is of the essence of the Rosh Hashanah theme has a particular connotation. In the lengthening shadows of the global crisis the crucial alternative poses itself as never before — of redemption or of self-destruction, of a new insight into history's purpose or of oblivion. Rosh Hashanah enshrines the message of spiritual course and coherence, denying the thesis of fatalism, of an amalgam of events, arbitrary and disconnected. The rise of Israel is a vindication of this message. Universal significance attaches to this index of the supremacy of the spiritual over the material factor in human history.

The outgoing years has recorded significant advances in the process of renewed statehood. The main lines of development — the continuous flow of immigration and its orderly absorption, economic progress leading to economic independence, the broadening of the network of international relationship — have been sustained. Internal crisis has served to emphasise the maturity of democratic institutions. Israel continues to face much danger and difficulty in the future. Peace is still remote. Yet the progress in the past year must bring it nearer.

After a year's service in this great land of freedom, I wish to pay tribute to the friendship on the part of all segments of the Canadian people towards Israel. This friendship found full expression on the occasion of Prime Minister Ben-Gurion's recent visit to Canada. This visit, I believe, also deepened the link of spiritual kinship between the Jewish Community of Canada and Israel.

Ketiva Vachatima Tova,

Yaacov Herzog
Ambassador of Israel

LEADERS OF ONTARIO JEWRY ISSUE NEW YEAR MESSAGE
Canadian Jewish Congress Calls for United Effort

J. I. Oelbaum

M. W. Gasner

The Jewish community in Ontario enters the New Year with earnest hopes that the year ahead will bring with it a resolution of those world tensions and stresses which are threatening the future of all mankind. We know we share this hope with all Canadians in looking at the days ahead.

As Jews, we also are encouraged by the achievements of the past year in our assessment of the prospects ahead for our country, our community and for each of us as individuals. We have seen advances on many fronts the past 12 months, in areas of serious concern and interest to all of us.

We are happy that in our province there has been measurable progress in the attitudes of our fellow Canadians in reducing discrimination and prejudice between religious and ethnic groups; progress which has been registered in both legislative action and the support given by wide sections of the public to measures that build equality and mutual respect.

We are pleased that within our communities the visible manifestation of Judaism and Jewishness — whether in terms of schools, synagogues and other communal institutions, or through the support elicited for major causes and institutions whose continuance signifies a firmer foundation for Jewish life — these demonstrations of our concern for our heritage have continued to receive the effective, even though voluntary, backing of the Jewish public.

Our concern for our brethren in need in Israel and abroad — made tangible through contributions to the major instrumentalities of aid, through the United Jewish Appeal — this concern has again been expressed in constructive fashion.

The Canadian Jewish Congress in the Central Region, as the central representative body of the Jewish community, is certain it expresses the confidence of the overwhelming majority of the community in looking forward to greater achievements in our Jewish life in this province, as in all Canada, to a deepening of Jewish awareness and learning among all ages and sectors of the community, to greater efforts and accomplishments by our communities on behalf of the causes and institutions on whose bedrock we build Jewishness and Judaism for ourselves and the generations to come.

The Canadian Jewish Congress wishes the Jewish community a New Year of Peace, Progress and the Happiness that comes from good works.

J. Irving Oelbaum
National Vice-President
Meyer W. Gasner
Chairman, Central Region

CANADA

PRIME MINISTER

To the readers of The Canadian Jewish News I am happy to extend warmest personal greetings on the celebration of the Jewish New Year.

Jewish Canadians, in the tradition of their forefathers, continue to make a very important contribution to our country's progress and to one and all I express sincere good wishes that this New Year may be blessed with health, happiness and prosperity.

John Diefenbaker

Prime Minister.

Ottawa,
1961.

PRIME MINISTER DIEFENBAKER'S MESSAGE TO THE CANADIAN-JEWISH COMMUNITY

ROSH HASHANAH
MESSAGE FROM THE PRIME MINISTER OF ONTARIO

Premier Frost

I am happy indeed to have the opportunity and privilege accorded me by the Canadian Jewish News to greet its readers and all members of the Jewish community on this holy day marking the beginning of their New Year.

This is a solemn occasion. It is also a time when old friendships are renewed and new ones established and the destinies of the individual for the coming year sealed by the great Creator and inscribed in the Book of Life.

May full happiness, good health, and success be attendant upon you throughout the New Year on the eve of which I address to you, with deep sincerity and goodwill, the traditional and old-aged greeting: "Le shanah tobah tikkatebu".

MESSAGE TO ONTARIO'S JEWISH COMMUNITY
By The Hon. ALLAN GROSSMAN
Minister Without Portfolio, M.P.P.

Minister Grossman

I extend to all members of our community my most sincere wish for a happy, healthy and prosperous New Year.

We are fortunate, as Canadians, to live in a country where our fellow citizens work together with us towards a greater Canada. Today, the mark of good citizenship is not only to understand and respect our laws and customs. It is of equal importance that citizens of good sense and good will make it their business to take an interest in world affairs so as to be able more intelligently to add their voices and efforts towards a world of peace.

Our world, which just a few years ago was such a vast one, has in a short space of time become so small that we must—and quickly—adjust ourselves to the need to understand and cooperate with other members of the human family all over the world. To this task we must all dedicate ourselves with fortitude and vigor.

May the New Year bring to the world the true peace for which we have all so long prayed.

ALLAN GROSSMAN,
Minister.

LOOKING AHEAD

By AVRAHAM BAR-EL

ISRAEL'S MARCH FORWARD IN 5721

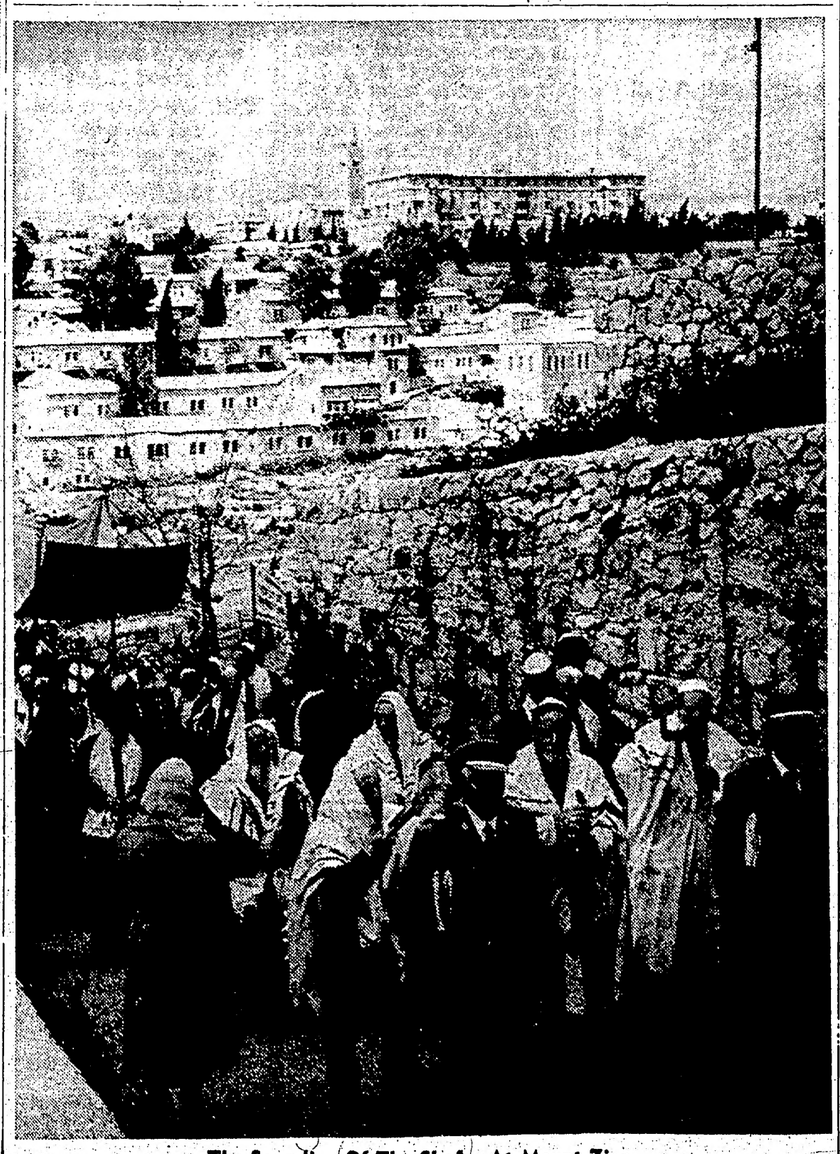
This year Israel celebrated its 13th Independence Day, marking its Bar Mitzvah year. Though chronologically young, it may truly be said that this nation has reached full maturity. Born in turmoil and nurtured in bloodshed, Israel has rapidly achieved sufficient strength and stability to plant its future growth.

The first years of the State, the early 1950's, were years of desperate hope and rigid austerity. Immigrants poured into Israel at a rate of 100.000 a year. The country had to tighten its belt in order to share the limited food supply and other resources with the great wave of newcomers.

An immense housing problem existed, compounded by a scarcity of skilled labor and the fact that most building materials had to be imported with financial resources already strained to the breaking point.

Agriculture was the mainstay of the economy yet, even here, land was just beginnning to be developed after centuries of neglect. Most food was imported. Rationing and price controls were strictly enforced.

Consumer goods were practically unobtainable and industry was virtually non-existent. Roads, railways, power, housing were incapable of absorbing the tremendous economic expansion which was needed to accomodate the ever-increasing population. There was no merchant navy. Natural resources had not been tapped. Enormous investments were required to begin exploitation in oil drilling, copper mines, iron ore, natural gas, phosphates.



The Sounding Of The Shofar At Mount Zion

In order to meet all those problems and still be able to organize its army and equip it with the most modern arms available for its defense, Israel had to lean heavily upon support from abroad, Appeal Funds, Grants-in-Aid, reparations, other forms of gift dollars during the first decade of its existence.

Gift dollars (including Canadian contributions) were allotted towards the flow of immigrants and refugees into Israel and to their absorption and integration into the country's economy. Reparation funds and proceeds from the sale of Israel Bonds were allocated by the Israeli government for establishing basic, longterm, indispensable services and facilities where lack of immediate and visible returns on the investment earmarked it as spending of a distinctive public nature.

On the Eve of the New Year and upon the fourteenth year of its existence, Israel can present a picture of remarkable progress in the development of its economy. Israel's population has risen to 2.2 millions from 650.000 in 1948. Industrial and agriculture production has increased at an annual rate of over 10%. Exports have reached 360 million dollars from a mere 45 million dollars in 1949. The gross national production has increased yearly at an average of 11% at fixed prices, thus making Israel's economy the fastest-growing in the Western world.

Also of importance, Israel has honoured all its financial commitments on time. We have paid back 80 million dollars of the 100 million dollar loan granted by the American government soon after the establishment of the State. This loan will be fully repaid by February, 1963. Israel has already redeemed 100 million dollar bonds before their maturity. At the same time, it has been laying aside sufficient dollar-funds to meet the regular redemption which will start in May, 1963, at the rate of 3 million dollars per month.

What then are Israel's goals for 1965? Our population expects to reach two-and-a-half million souls although the economy could absorb more in the coming years than at any time before.

The Jordan River irrigation project will have been completed. Electricity, a great indicator of production capability, will have risen from 560,000 K.W.H. to one million K.W.H. Agriculture production should be sufficient to cover the needs of the population and provide for increased exports up to a sum of 120 million dollars per year. Industrial production may reach about two-and-a-quarter billion dollars with the increase of one billion dollars over the present output going either for export or for curtailment of import. Industrial export will reach 350 million dollars indirect export, 280 million dollars so that the total figure, including agriculture and export, will be 750 million dollars as against an import of 900 to 950 million. In other words, we hope that the exports will cover 80% of the imports by 1965 as compared with 45% in 1960. Reserves in foreign currency would be about half-a-billion dollars. Probably the adverse balance of payments will decline from 46% in 1960 to an estimated deficit of 20% in 1965.

To meet the increased trade with Europe, the North American Continent and Afro-Asian countries, the Haifa Port will be expanded and the Port of Eláth will have been built. The new harbour of Ashdod will be in construction.

The Israeli economy will reach another turning point in 1963 when German reparations terminate and repayment of Israel Bonds starts. While, for many years yet, the support of Appeal Funds and other forms of gift dollars must continue to come from the Jewish people the world over to help every Jew wishing to emigrate to Israel, the Government of Israel has realized that stress should be placed on economic development resulting from *Direct Investments* to speed economic independence. Recognizing that extensive, economic initiative and a steady flow of capital from both domestic and foreign sources are essential to the development and economic consolidation of the country, the Law for the Encouragement of Capital investment was formed in 1959 for the purpose of encouraging investors and providing them with a sound basis for their ventures. The benefits accorded by the Law to "Approved Investments" include many attractive incentives, such as complete repatriation of both capital and profits in foreign currency; total exemption from income tax on dividends and total exemption from estate taxes; accelerated depreciation up to 200% of the normal rate; a ceiling of 28% on the corporate profit tax for five years, starting from the first taxable year which shows profits; exemption from customs duties for all materials and equipment used in building a new plant as well as for material needed during the running-in period; participation in the cost of training labor; export premiums; many others.

Since the introduction of this law, approved foreign investments have increased sharply. In 1960 ,approved enterprises totalled 105 million dollars, three times the total for 1959. Private enterprise and foreign investment is the recognized keystone of the Government policy.

This, then, is the State of Israel, which sends you greetings on the Eve of the New Year. None of these achievements could have been attained without the efforts and support of Jews all over the world, particularly Jews in such countries as Canada.

With warmth and hope in our hearts, I join the people of Israel in extending to the readers of *The Canadian Jewish News* best wishes for the New Year.

AVRAHAM BAR-EL

is Israeli Consul for Economic Affairs and Director of Israel's Investment Authority for Canada. He is commencing with this issue a series of articles. Questions submitted to The Canadian Jewish News by readers interested in economic problems of Israel will be answered in Mr. Bar-El's column.

Morgan's

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ONTARIO PHYSICIANS ATTEND ISRAEL MEDICAL ASSEMBLY—Left to right: Dr. Nathan Schecter, Mrs. Schecter, Ottawa; Dr. & Mrs. Samuel H. Spencer, Toronto; Israel Barzilay, Minister of Health and Mrs. Michael Barzilay; Dr. W. Grobin, Vice-President of the Israel Medical Association, Ontario Chapter; Mr. Michael Barzilay, Director of Public Relations for the Keren Hayesod, Jerusalem.

OUR DOCTORS BACK HOME

Dr. Sidney L. Wax, President of the Ontario Chapter of the Israel Medical Association, announces the return of a group of 25 members of this Association from a trip to Israel where they attended the 5th World Assembly of the Israel Medical Association in Jerusalem.

The group, which was led by Dr. George J. Liban, Executive Director of the Zionist Organization of Canada Central Division, spent ten days in Israel attending the Assembly and touring the country, and subsequently spent some time also in Rome, Paris and London where they also visited Jewish institutions and projects of the American Joint Distribution Committee.

In Israel the group was received by the Karen Hayesod-United Israel Appeal where a reception was given by Deputy-Chairman, Mr. Woolf Perry in Beth Sholom, Jerusalem.

Dr. Nathan Schecter of Ottawa, presented a paper on "THE PLACE OF HYPNOSIS IN INTERNAL MEDICINE" to the Medical Assembly.

RABBINICAL COUNCIL OF CANADA ISSUES ROSH HASHANAH MESSAGE

In a Rosh Hashonah message addressed to the Canadian Jewish Community, Rabbi Walter S. Wurzburger, President of the Rabbinical Council of Canada, said i.e.:

"Wherever Jews enjoy freedom of worship, the arrival of the New Year will be marked by fervent prayers that mankind may be spared the supreme tragedy of another war.

"These are indeed days of judgment. A critical period lies ahead for all of mankind. The very survival of freedom and civilization is at stake.

The forces dedicated to the preservation of the dignity of man must mobilize all their resources for the tests awaiting us in this trying era. Firmness is the call of the hour. We must stand firm, not only in West Berlin, but on all the fronts where human rights are endangered.

The Jewish community in the free world must take maximum advantage of its opportunities for spiritual growth and fulfillment. Religious rights can be forfeited through external pressure as well as through internal lethargy.

All-out efforts to develop our own spiritual potential must be matched by vigorous concern for the religious rights of our fellow Jews everywhere. World opinion must be mobilized to make it possible for the Jews under Communism and Nasserism both to practice their religion in their own countries and to return to their spiritual homeland in the State of Israel.

May the new year find Canadian Jewry adequate to its historic responsibilities. May our labors contribute to the preservation and growth of the eternal values inherent in Israel's religious destiny."

ISRAEL, MALAGASY TREATY

JERUSALEM (CJN) — Israel and Malagasy have signed two treaties — one of friendship, another of mutual, technical assistance

These treaties were signed here during the visit of President Tsiranana of Malagasy.

THE NORTH - AMERICAN SCENE

(Continued from page 4)

people and felt them and took into himself their peculiar odours of sweat and breath of dirt and hair, the smell of the great mortal decay that was living because it was dying. And when he tried to wipe his eyes, indeed, clearing them momentarily, he saw the ineffable marvel of their eyes and skins so he was caught in the flow of them as he tried to find the wellspring of his own tears. Until he realized he was crying for all his dead now....".

Mr. Wallant has managed, in his short book (279 pages) to project the night-marish existence of a survivor of the death camps who finds life among the shattered people of a decaying society. It is an imaginative book, a symbolic novel, and a totally convincing work of art.

I am writing before the official date of publication of "The Pawnbroker." I assume that because "The Human Season" won a prize, the new book will win greater attention than the first one did. I hopefully take for granted that the Jewish press in the United States will give some space to this brilliant newcomer on the American Jewish literary scene. In any case, "The Pawnbroker" marks the arrival of the best Jewish novelist in America since Bernard Malamud. The two men are not dissimilar in spirit in the selection of their artistic materials. "The Pawnbroker" could, I think, have been witten by the author of "The Assistant," Malamud's best novel, and vice versa. Both men write about agonized human beings and give them universal meaning. This is a major achievement.

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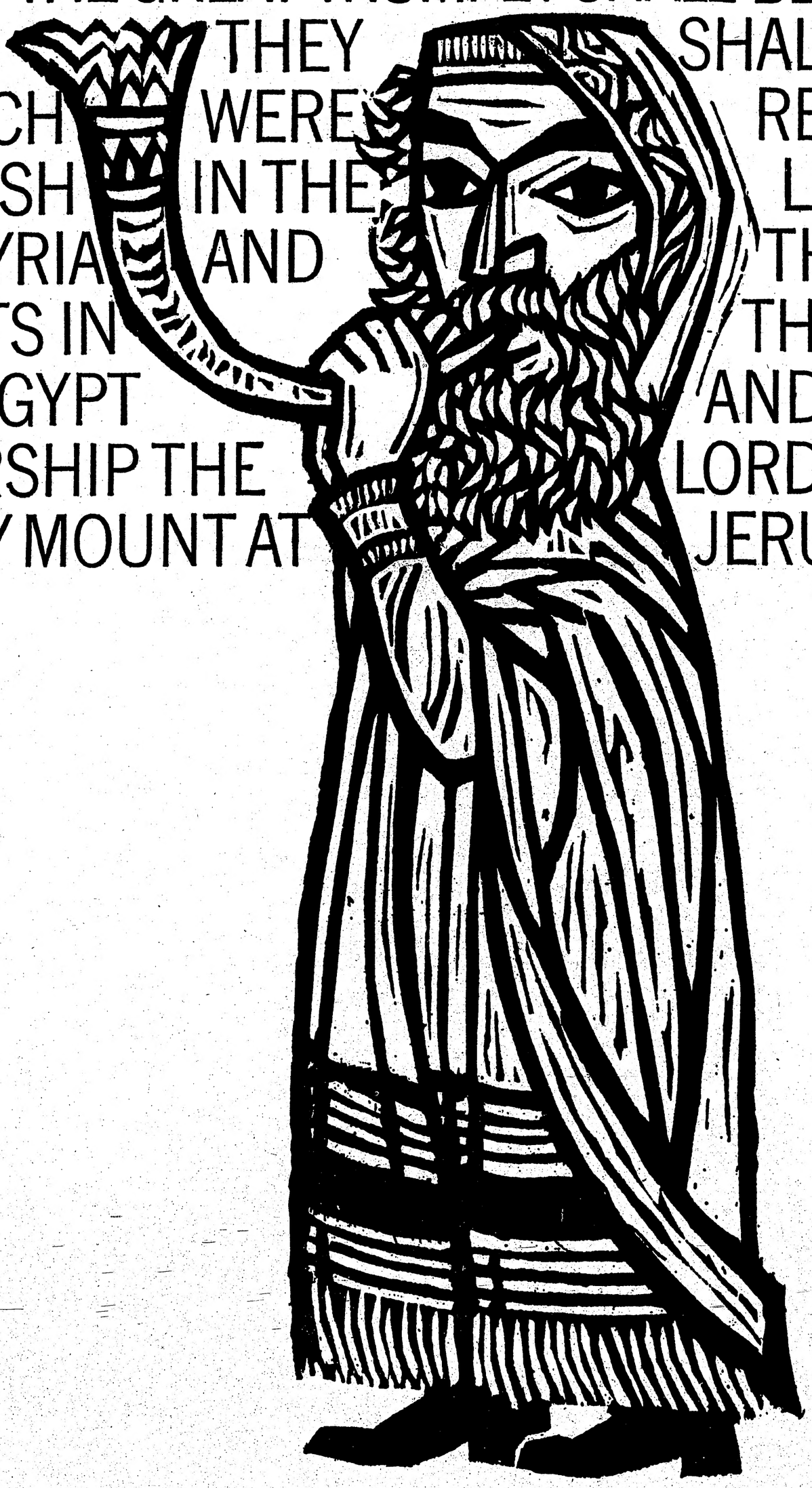
THE CANADIAN JEWISH NEWS

NEW YEAR 5722

Rosh Hashanah MAGAZINE

TORONTO, ONT. FRIDAY, SEPTEMBER 8, 1961 SECTION II

AND IT SHALL COME TO PASS IN THAT DAY
THAT THE GREAT TRUMPET SHALL BE BLOWN
AND THEY SHALL COME
WHICH WERE READY TO
PERISH IN THE LAND OF
ASSYRIA AND THE OUT-
CASTS IN THE LAND
OF EGYPT AND SHALL
WORSHIP THE LORD IN THE
HOLY MOUNT AT JERUSALEM



ISAIAH, 27, 13.

NEW YEAR ISSUE 5722 • 56 PAGES • SPECIAL ARTICLES & GREETINGS

JEWS IN FRENCH LITERATURE

By ARNOLD MANDEL

French is not a language for the adequate expression of Jewish ideas, anymore than Judaism, as an expression of civilisation, culture, and among them. French culture is essentially non-Biblical in coloration, ewen when impregnated with Christian religiosity. Whereas in other countries, Protestant for example, the imagery and Message of the Book serve as a solid cement for society, in France they are considered of nebulous character, serving to evoke a kind of confused mythology.

To all these negative factors must be added the uncertain and insubstantial character of French Judaism viewed from the social and human aspects. Except in the case of some rare Orthodox Jewish families non-existent. Descendants of the nineteenth-and twentieth-century French rabbinate are today untraceable and those of the French-Jewish elite of the Emancipation Period have also disappeared in anonymity. Applying these seciological criteria to literature, therefore, it would appear that in the absence of a living Jewish society with background and traditions, there would be no place for a French-Jewish literature as such.

But in fact a French-Jewish literature of a kind does exist. It expresses itself either as something exotic, lending a spice to modern French writing or as something actual, expressing present-day problems of society of war-time events.

I propose to touch upon some French-Jewish writers of the second half of the twentieth century, excluding those whose works do not enter into the category of belle-lettres — even if their work, by its quolity of style, has literary merit (as for example, Professor Andrè Neher) — and who write about philosophy and religion. I would thus only mention, for the record, the historians Jules Isaac and Lèon Poliakov, the religious essayist, Robert Aron, and the typical representative of the classical and erudite "science of Judaism", Georges Vajda.

I must also leave out of my analysis the two Patriarchs of French-Jewis hliterature: Edmond Fleg nad Andrè Spire. They have achieved their master work. One is na octogenarian and the other a nonagenarian. They represent a world other than that which concerns us today. On the othre hand I could not take into consideration those writers whose works do not express typical Jewish consciousnes- Their accidental "Judaism" belongs to the domain of the subconscious.

The first group of young French-Jewish writers who made their entry into the French literary world immediately after the Second World War were reared in the Munich Agreement generation and were deeply scarred by the war's-effects. In his book "Comme si c'était fini" (as if all were finished) Leon Arega, in telling his own story of a foreign Jewish volunteer in the French army who is captured and escapes, projects the pale light and mournful shadow of Jewish compassion (Rachmanut) on the Jewish inmates of the camps behind barbed wire. This beautiful. strongly-evocative book did not make the impact on the public it deserved, since it was arbitrarily classified among prisoner-of-war books. Later Arega published some more novels in which he concentrated less on Jewish chaarcterisations. Nevertheless, he is now preparing a new work, "My Ancestors the Khazars."

David Schienert, son of Polish-Jewish immigrants in Belgium, wrote about the same time a novel entitled "L'Apprentissage Inutile" ("The Needless Apprenticeship"), its tone a mixture of sarcasm and sentiment about the curriculum vitae of a Brussels Jew. The narattor faces a world part stranger, part hostile and obscure on account of its being Gentile. But he struggles also with a Jewish society entirely lacking a faith, meanly bourgeois. and divided between complacency and apprehnsion. He later published a book of Jewish poems "La Figure Sur L'Ulcere", then, discouraged by lack of success went in for literary-political activities divorced from any Jewish content.

In 1950 I myself published my first novel, after an essay "L'Home Enfant" and poems in prose "Chair a Destin" ("Flesh of Destiny"). My first novel was entitled ("Les Temps Uncertains") and depicted the life of a poor Jewish student in the Latin Quarter of Paris in the last period of the Second World War. A picaresque novel; it was dubbed by the critics "existential" and even "cynical". The hero, Jacques Landau, endures cruel loneliness, but h is buoyed up by a Jewish consciousness, accepting his powerty with open pride. The "Monde" literary critic saw in this personage someone who was taking revenge on society for having excluded him from witnessing its destruction. There is certainly some truth in this.

The novel "Le Livre de ma Mère" ("The book of my Mother") by Albert Cohen, a best seller ten years ago, relates the author's memories of his mother, a Greek Jewess transplanted with her fomily in Marseilles. She is a humble and sublime figure, a thue prototype of the Eshet Chayil. Cohen published a collection of poems "Paroles Juives" at the end of the First World War and later published two novels, one of them, "Mangeclous", a highly coloured fresco of Jewish life in the Mediterranean world, but the only work to win him wide acclaim was his latest book, on the specific theme of love for his mother.

Manes Sperber must be included in the French literary scene, despite the fact that his first works appeared in German. Born in a world of disillusioned and mortified revolutionaries, in some aspects near to Arthur Koestler, Sperber regards himself organically as a Jew. One of his works, "Qu'un Larme dans l'Ocean" ("As a tear in the Ocean"), with a preface by Andrè Malraux, is a masterpiece. It deals with a crucial moment in the life of a small Jewish community in Galicia when it is confronted with a challenge to its sthical and moral values in deciding whether or not to take up arms in the Resistance Movement.

Of Andrè Schwartz-Bart much has been said. The magnificent success of this young writer, however, has produced for him an almost fanatical following. The triumph of his book, "The Last of the Justs" might seem to invalidate my earlier rebarks about the impossibility of producing a true work of French-Jewish lierature, but in my opinion the "The Last of the Justs" must be viewed in a Christian perspective Schwartz Bart's Jew who crucifies the crowd and history is in fact Jesus. A life of Jesus must always be asured of success, and one could regard Jesus, in fact, as the Last of the Justs.

Albert Memmi is the first French-Jewish writer of stature to come from North Africa. His novel, "Statue del Sel "Statue of Salt") is an autobiography relating a conflict of generations within the framework of an East-West conflict. A yooung Tunisian Jew, French-educated, becomes more and more stranger to his family environment, only to discoover that he is n less a stranger in his new environment.

Elie Wiesel has entered the French literature despite the fact that he does noot write in French. He lives in United States, writes his manuscripts in his mother-tongue, Yiddish, and is published exclusively in French. "La Nuit" ("The Night") and "L'Aube" ("The Dawn" two short novels, show the Jew in conflict with God and the devils. In the first novel a Jewish youth, interned in a Nazi concentration camp, and who sees the death of his father, loses his faith in God. But this retired and vanishing God — the ancestral God of the people and childern of Israel, has died without really being absent. He lives more than ever in the regret and nostalgia of which he is the object.

Claude Vigee, is an Alsatian-Jew and Professor at Brandeis University. His poems are exclusively of Jewish inspiration, but he daws abundantly not only on the images of the Bible, but also from the memory of Jewish yoouth and eches of the village synagogues. One of his best works is "Journal d'un ètè indien" ("Diary of an Indian Night")

Anne Longfus is the latest exponent of the French-Jewish novel. Her "Le Sel et le Soutre" ("Salt and Sulphur") is a beautiful and sobre narrative of the Battle of the Warsaw Ghetto. She has just been awarded the Prix Charles Veillon, the Swiss International Award for French Novels, in Lausanne.

The work of Armand Lunel "Esther of Carpentras", the novelist and first man of the once-flourishing Jewish culture of the Comtat Venaissin in Provence, is also important and deserves attentioon. Armand Lunel has been described as the "Zangwill oof the South". And the despite the fact that he is younger than Fleg and Spire, belongs entirely to pre-war generation.

Albert Memmi, Andrè Schwatz-Bart, and Elie Wiesel are all less than 40 years of age. Claude Vigee and Anne Loongfus are 40. The others are more than 40. Albert Cohen is in his sixties.

The lack of Jewish coonsciousness of the French-Jewish whiters is a postulate of judgement. It is really exact? With the exception of those who lost their Jewishness — and they do not enter in any present glance — there is no doubt an expressioon f Jewish consciousness in the work of David Sheinert, Albert Cohen, Sperber, Memmi, Claude Vigee, Wiesel, Anna Longfus and the author of this article; also in that of Schwatz-Bart as a writer. despite a Christological deviatin. However, this Jewish writers in the United States, because there is no Jewish society in France sufficiently established and differentiated to serve as a centre of gravity and source of inspiratioon.

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A CHALLENGE TO YOUTH

SHOULD WE SETTLE IN ISRAEL?

By DAVID BEN-GURION

For the first-time this controversial essay by the Prime Minister of Israel is published in The Canadian Jewish News in English. It was read by Ben-Gurion at the last Zionist Congress.

DAVID BEN-GURION discusses his philosophy with Sir Barnett Janner, leader of British Jewry.

Not Israel alone but all of Jewry —and first and foremost American Jewry — today faces grave problems in a confrontation which is likely to determine its future for better or for worse. American Jewry, the greatest body of contemporary Jewry, gives serious cause for concern to every loyal, straight-thinking Jew, being as it is in a process of unconscious assimilation.

In Western Europe, the assimilationists propounded the idea of Jewish self-denial. There is almost no support for this in America; indeed, few American Jews conceal their Jewish origin, and few of them suffer because they are Jewish. There is almost no similarity between Jewish life in America and what Jewish life was in Europe. Two kinds of states existed in Europe; empires like Russia and Austria, which recognized in principle the existence of various national and ethnic groups within their borders, and recognized the national languages of these groups; and national states like Italy and France, where no difference was recognized between citizenship and ethno-national allegiance. Every French or Italian subject was a member of the French or Italian nation. The United States, on the other hand, is neither an ethno-national state nor grants recognition to the existence of ethnic groups within its borders. Every American citizen is an American national. The U.S. is not yet, however, a national state with two thousand years of history behind it like France and Italy, for it is composed of immigrants and children of immigrants from all the lands of Europe, Asia and Africa and contains numerous communities based on the lands of origin of the immigrants. There is one official language—English—in which all children are required to receive their education. But the various communities are free to publish newspapers and operate Sunday schools and even full-time all-day schools in their mother tongues and concentrating on their ethnic interests, so long as their curricula include an officially stipulated minimum of studies in the English language.

The millions of Jewish immigrants who came to the U.S. from 1880 on at first spoke their own language, and most American Jews were at home in the Yiddish press and Yiddish literature. But already the generation that followed went over to English, and today Yiddish is a dying language. The two Yiddish dailies, the "Forward" and "The Day-Jewish Journal," are steadily losing readers, and it is doubtful whether they will exist more than another two generations—if that long. And if the second generation of American Jews still understood Yiddish and spoke it with their immigrant parents, the third generation — who comprise the overwhelming majority of American Jewry today—have no feeling whatever for Yiddish and do not differ one whit from their fellow-Americans in way of life, speech, and thought. They have no need, and there is no pressure on them, to conceal their Jewishness—or rather their Jewish origin — but this Jewishness, except for the religious minority, is steadily losing its positive content and unconscious assimilation is proceeding apace. This is so even though the American-Jewish community continues to show more vitality than any other American community (Irish, Italian, Polish, Swedish, etc.)—and the Jewish people as such is different from all other peoples, possessing a vitality unequalled in human history.

FUTURE WITH NORTH AMERICAN YOUTH

There are still quite a few North-American Jews of the old generation whose comrades in the Zionist Organization of 50 and 60 years ago left a deep impression on them. And if they were never partners to the Zionism of European Jewry—recognition of Jewish national uniqueness and a desire to leave the gola and settle in the ancestral homeland to live a full Hebreo-Jewish cultural life — the Zionists of America did share in the profound experiences that stirred the Jewish masses in Europe; the appearance of the fascinating personality that was Herzl; the founding of the World Zionist organization, which created the illusion of Jewish sovereignty: the debate with the anti-Zionists, who opposed the idea of a "Jewish National Home."

But the Jewish future in the U.S. (and on the whole American continent) lies with the young generation—to which the Zionist Organization does not mean a thing. The classics of Pinsker and Herzl — "Auto-Emancipation" and "The Jewish State" — if they should ever happen to read them, would strike no responsive chord in them; indeed, I doubt that they would understand what Pinsker and Herzl were talking about. The description of the Jewish situation in these two essays has no bearing at all on the situation of American Jewry as the Jews who were born and brought up in America see it. The personal reminiscences of the veterans of the Zionist Organization of America and their clinging to the Zionist label are not food for the spirit of the young generation.

Waving the flag of Zionism without any personal commitment or at least aspiration to come and settle in Zion is not likely to command even respect among the young generation.

The debate over the "Jewish National Home," which was the ideological essence of American Zionism, is now a thing of the past. The Jewish State is a fact and it alone can interest the young generation — even the youth who have no intention of settling in Israel. But help comes to Israel from all American Jews except the hostile groups of the right and the left: the American Council for Judaism of the assimilationist plutocracy, and the Jewish Communists. Even political support is the domain of all American Jews. Mr. Jacob Blaustein helps no less than the President of the Zionist Organization of America. The only organization doing important work for Israel which is unmatched by any other organization is Hadassah, perhaps the largest Jewish organization in the United States. But I doubt that a member of Hadassah, except for the leadership, necessarily has a deeper Jewish consciousness than an American Jewish woman who is not a member. And except for Henrietta Szold and one or two others, not a single Hadasah leader has come to settle in this country, and not one of the organization's hundreds of thousands of members is as much as thinking of doing so.

The danger of assimilation is there, and the "Zionist" organization—which does not stop pro claiming that Zionism involves no commitment—has no idea or project or message which is likely to attract the young generation and strengthen and deepen their Jewishness.

There is, thus, no substance to such proclamations as: "This Zionist Congress was fully aware of the importance and urgency of this platform unique in Jewish history, and of the crucial importance of this organizational framework called The World Zionist Organization."

There are also no grounds for boasting that "Zionism is not merely an organization. Zionism is a great people's movement." Organizationally speaking, the Zionist movement today is no more than a machinery left over as the legacy of a Zionist movement that had been Zionist in spirit and purpose. This machinery is kept alive by practical Zionists living in Israel who will not or cannot see the new Jewish reality, and who pretend not to see that the "Zionist" organization today is a hollow shell. An organization living on memories alone is not a people's movement, or a movement of any sort, for it commits its members to nothing and has no revolutionary drive — as did the Zionist organization in Europe when there was still a living European Jewry.

STRENGTHENING JEWISH CONSCIOUSNESS

American Jewry needs strengthening of its Jewish consciousness and its awareness of Jewish historical values. Jewish history does not begin with the coining of the term "Zionist," or with the First Zionist Congress in Basle 64 years ago; it begins in the days of the Patriarch Abraham. Since the designation "Zionist" does not obligate those who bear it (according to the proclamations of the leaders of the Zionist Organization and the resolutions of its official organs), it cannot possibly bolster Judaism, deepen Jewish consciousness, safeguard the unity of world Jewry, or strengthen the State of Israel.

The problem of Diaspora Jewry is not "how to make the Jewish people throughout the Diaspora more Zionist in its consciousness, organizational life, and activity," as one of the two Chairmen of the 25th Zionist Congress, Moshe Sharett, contends. The problem is rather how to make the Jews of the Diaspora more Jewish in their consciousness, their sense of unity, their education, and their public life.

It would be possible to deal with the problem thus if there arose a world Jewish organization which would concentrate on two things: Hebrew education for the young generation in the Diaspora, and increasing the personal link of this generation with Israel.

And the "Zionist" organization would render the Jewish people a great historic service by retiring from a scene on which it no longer belongs and turning itself into a nucleus for a "World Jewish Organization", drawing its strength and its vision not from the last 60 years but from all the four thousand years of Jewish history.

We shall not deepen the Jewish consciousness of the young generation of American Jewry with the 50-or 60-year-old recollections of old time Zionist. These recollections bear no message for Jewish youth today. From two sources, and two sources alone, can the young generation draw any Jewish inspiration:

- from 4,000-year-old Judaism with its spiritual creations, its ethnical strivings, its Messianic aspirations, and the remarkable moral heroism with which it faced a hostile world, with which it faced the Inquisition, pogroms, massacres; and
- from the State of Israel and its brilliant achievements in reviving the wasteland and absorbing and remaking immigrants whom fate had allowed to become dehumanized; and from the heroism of Israel's defenders and those who are fulfilling the vision of the ages.

Certainly the young generation must be told of the great personalities of the past two generations—Herzl and Weizmann. But Jewish history, and the vision of redemption and the beginning of its fulfilment, do not begin with Herzl and Weizmann. Few peoples have a gallery of such great figures as Moses and Joshua, Saul and Jonathan David and Uzziah, the Prophets, Ezra and Nehemiah, the authors of Psalms and Job, the Maccabees and Bar-Kochba Hillel and Rabbi Akiva, the thinker and poets of the Middle Ages, the fighters, historians, poets, scientists and philosophers of modern times. And in addition to the unique 4000-year-old history and world influence of the Hebrew people, there is now another source of inspiration: the State of Israel.

This State itself, however, still needs the help of the Jewish people everywhere. In 1937 I wrote: "The Jewish State will not come into being, survive, or fulfil its mission if it is not backed by the resources of the entire Jewish people. Without the Jewish people that is outside its borders the Jewish State will not survive. Indeed, there will be no need for it." That was in 1937 when the Peel Commission proposed the

(Continued on page 4)

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Ben Gurion Essay

(Continued from page 3)

partitioning of Palestine into a Jewish and an Arab State. The Chamberlain Government decided that this was the best and most hopeful solution. The Zionist camp was divided: Ussishkin, Berl Katznelson and Stephen Wise of blessed memory and Golda Meir and Yitzhak Tabenkin were among leading opponents of partition. Dr. Weizmann, most of the Zionist Congress delegates and I were in favour. But even those who favoured partition were not sure it would really materialize. It was not certain whether it would be possible to accept the statehood plan proposed by the Mandatory Government unless the Jewish demands, which seemed the minimum required to assure that a Jewish state would survive and serve its purpose were met. There was a possibility that the Arabs would use force to prevent any practical negotiations towards the establishment of a Jewish state even in part of Palestine, for the Arabs stood for an all-Arab Palestine. But the gravest doubts pertained to the Mandatory Government. We were by no means convinced but the Chamberlain Government would stand by its "best and most hopeful solution", and would not change its mind next day.

But in 1937 establishment of a Jewish state became a reality on the international scene, and even the most extreme supporters of the idea (I was among them) knew well that the Jewish State that came into being would not be like other states — an end in itself — but a means of bringing the scattered Jewish exiles home at last. Only in this role would the Jewish State justify its existence and also safeguard it. All its activities, therefore — political and economic, domestic and international — would have to be carried out with a view to expanding its absorption and settlement possibilities. The creation of such a state would not be possible without a great pioneering effort and unless Diaspora Jewry joined forces with Palestinian Jewry — the new state's first citizens.

At that time there appeared in a Zionist newspaper in Poland an article by one of the extremist supporters of partition — Mr. Yitzhak Gruenbaum. Mr. Gruenbaum, one time leader of Polish Jewry, maintained that after the Jewish State had been established the Zionist Organization would be redundant. I took sharp issue with Gruenbaum, and argued that "According to (Mr. Gruenbaum), the Zionist Organization will be redundant because the Zionist job will be done by the Jewish State. This assumption emasculates the idea of the Zionist Organization no less than it distorts the meaning of the Jewish State. The mission of the Zionist Organization does not end with the establishment of the State, for the State is not yet the ultimate fulfilment of Zionism".

Not all of us will subscribe today to the words I uttered in 1937. To be sure, my principles have not changed since but, to our regret, the facts of Jewish life have changed, and the six million European Jews on whose behalf Dr. Weizmann delivered his great oration before the Peel Commission, and on whose behalf he demanded the establishment of a Jewish state — those six millions are no more. And the Zionist movement which banked on those six millions had the will, the ability and the need to fulfil the Zionist vision by bringing millions to the homeland. The present "Zionist" movement has not this will, ability, and need. The last Zionist Congress which took place in Jerusalem recently proved the utter ineptitude of the Zionist Organization, and its downright unwillingness to act. All these resolutions about immigration and pioneering do not bind the resolvers, as the leaders of the Organisation from abroad, and first and foremost the President of the World Zionist Organization explicity declared.

In my humble opinion, all generations of Jews — starting with the Maccabees and even earlier— have a share in the establishment of the State. We came because of the vision, the longing, the hope, the aspiration of these generations, and not only because of the Basle Congresses. But the actual builders, with their own body and soul were the immigrants, and the building will go on being done by the immigrants, although they will go on needing the help of the entire Jewish people. Is there really no distinction between Moshe Sharett's late father, Ya'acov Shertok, that pioneer among pioneers and his comrades and those who followed them — and those in the Diaspora who help with their money and good will? Would all the money in the world and the sincerest love in the world be of any use if Jews did not come here to settle?

What is more, everybody is free to give money and sympathy; and we should be making a grave, perhaps fatal mistake if in stressing the needs of the State of Israel we were to forget about the needs of Diaspora Jewry: the strengthening of their Jewish consciousness and awareness and of their affinity to Israel even as they go on living in the Diaspora. And this is a task only for a "World Jewish Organization" based on love of the Jewish people, a deep feeling for the long history of our people, and a real concern for the people's future. Jews possessing these qualities are to be found not only in the "Zionist" organization, but also in other Jewish bodies, the only thing capable of uniting them being the designation "Jew" which they all accept, and which has far deeper and far more ancient meaning than the designation "Zionist".

The concern for the strengthening of Diaspora Jewry and the deepening of their Jewish consciousness by providing young people with a sound Hebrew education are far more important than this sticking to names and ideas which are irrelevant to the new facts of Jewish life.

INSPIRATION, NOT ZIONIST PHRASES

Concern has been expressed for "Mr. X. in Sydney and Mr. Y. in Melbourne and their counterparts in Johannesburg, Manchester, and faraway Helsinki" who are hurt by the statement of the truth that the designation "Zionist" has lost the meaning it had among European Jewry. But if the price of this concern is the neglect of the historic and fateful needs of the Jewish people in the Diaspora and in Israel, then it only reflects a pattern of thought and emotion that feeds upon the past and ignores the future. And the Jewish people must live in the future, and must maintain its Jewishness not by keeping it static, but by drawing both on our entire past and on the great things in store for us in the State of Israel.

These prospects, however assume the immigration of the capable young Jews from the prosperous lands. And they will not be inspired to come here by "Zionist" phrases, but by the glory of the creative and revolutionary pioneering undertaking in Israel — if the message of that undertaking is properly brought to the Jewish youth of the Diaspora.

JEWISH POPULATION OF MOROCCO

RABAT (JCNS)—The latest figures published here by the Central Statistics Service show that the total Jewish population of Morocco is 159,803. of which 151,245 live in 117 urban centres and the remainder in rural areas. These figures are based on the 1960 population census.

The Jewish population in the larger towns is as follows: Casablanca 72,026; Rabat 11,008; Marrakesh 10,007; Tangier 6,232; Meknes 10,894 and Sefrou 3,118.

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A BLUEPRINT FOR THE PEOPLE OF TORAH

By Dr. SAMUEL BELKIN

Dr. Belkin is President of Yeshiva University, New York. He represents the orthodox point of view.

We are living in an age in which there exists a confusion of ideologies. There are many Jewish people and groups who misinterpret the term "Orthodox" and due to the great deficiency in Jewish knowledge which exists among the laity it is often difficult even to define the concepts which characterise us as "Orthodox".

The term "Orthodoxy" came into existence in the middle of the nineteenth century, when a group of Jews began to challenge transmitted tenets and to brush aside ancient practices. Men like Israel Jacobson and Abraham Geiger, at first timidly and later boldly, introduced reforms in worship and later in practice and belief. Their reforms were facilitated by the social and political climate of the time.

What is the central principle which underlies Orthodoxy or traditional Judaism? In my opinion, the essence of traditional Judaism is the indisputable faith that the Torah, the revealed word of God, is not a mere constitution or code, but that as the law of God, it represents Divine authority and contains the highest wisdom and loftiest truths, and that as such, the Divine law is sufficient for all time and should control and guide the entire life and destiny of our people.

As Divine and perfect law, the Torah cannot be understood only in its simple sense and literal meaning, like any other man-made law. Its words have deeper meaning, and if properly interpreted in accordance with the rules of the Masorah, it can furnish decisions for all possible cases and give answer to all logical questions.

In addition, traditional Judaism accepts the Oral Law as part of the Torah — not merely as the decision of a king, a priest, or any other authority, but as an integral and organic part of the Torah itself.

The whole mode of Jewish living and thinking was, and is, in no way secular in character. It is of Divine inspiration. Civil, criminal, social, and political phases of life have a religious, or Torah, stamp on them. Hence, traditional Judaism cannot be characterised merely as the belief in revelation and the observance of the oral tradition, nor can the Jewish mode of living be considered secular in character. Our ideologies, attitudes, and practices must be based upon that tradition which goes back to the Torah itself. In other words one of the main principles of traditional Judaism is to emphasise the Divine authority of the Law rather than the arbitrary authority of man.

The great danger today for the survival of traditional Judaism lies not in the antinomian movements which are themselves beginning to grope towards a reorientation of their religious philosophy because of the social and political changes in the world, and the realisation among our people that empty phrases like "social justice" and "righteousness" cannot satisfy the inner self of the Jew. Such phrases, by themselves, do not offer a way of life. We very often hear among our opponents the cry that there is a need for a code of practice, a new Shulcham Aruch, a guide for the modern Jew, and this is a clear indication of a tendency to return to observance. The greatest danger to traditional Judaism lies in the philosophy of secular observance.

Synagogues are no longer houses of prayer and centres for the study of the Torah; they are national monuments and social clubs. Jewish festivals are no longer manifestations of God's glory and power in the life of Israel, but symbols of victorious days on the national calendar. The Jewish theocracy and religious inspiration are no longer the prime movers in the history of Israel. We find, today, Jewish leaders who, in the name of Jewish theology, maintain that it is important for the Jew to uphold certain observances because they express the culture, the inner feeling, "the heart" of the Jew; because they are the repositories of Jewish civilisation, group ideals, group consciousness, and self-fulfilment.

The platform of traditional Judaism must, above all, declare against the secularisation of Jewish tradition. We must rededicate ourselves to our theocracy, our sacred mode of living based upon the written and oral law. It is our duty to reconstruct our lives, so that they are in agreement with the eternal traditions, and not to secularise and reconstruct our heritage, so that it may agree with fanciful movement which appears on the Jewish horizon. The words of sainted Samson Raphael Hirsch are still valid today: "The reform needed by Judaism is education of the present generation in the Torah, and not levelling the Torah to the need of the present day."

The history of the last decades shows us that all efforts to appeal to the outside world and to the externals of life have failed. At the present moment our people everywhere are groping for inwardness, for the religious and the spiritual message of Torah. People are becoming conscious of the fact that neither the intellectual nationalism of Achad Ha'am, nor the Diaspora nationalism of Dubnow, nor the universalism of Geiger can become the prime mover in our lives. The trend today among a great number of people is to look upon religion as the prime mover and centre of activities. Orthodoxy is not a system of mere negotiations, it is a positive and consistent interpretation of life. Traditional Judaism alone, therefore, can offer a positive answer to vital Jewish questions of the day, for traditional Judaism alone possesses the authority of the ages. We must rid ourselves of any form of apologetics and state in clear accents what the beliefs of historic Judaism are.

I believe that Orthodoxy or traditional Judaism needs to develop a greater sense of organisation. If we organise all our forces which stand for a positive approach to Jewish life, we can determine the essence of American Judaism for many generations to come. I believe that young, modern American Orthodoxy must not create a new party within Orthodoxy, a party which is often called by the ambiguous name of "Neo-Orthodoxy". What should be accomplished it not the creation of something new, but the consolidation and sharpening of an old force which has always existed in America, but which was never conscious of its own importance and never realised its need to organise. We must make the masses of American Jewry conscious of the guiding spirit of traditional Judaism, for only too often the laity is so ignorant of the essence of Orthodoxy that congregations turn for guidance to schools which are diametrically opposed to their beliefs.

Above all, traditional Judaism lays particular stress on theory as translated into practice. It is true that historic Judaism considers the study of Divine knowledge, the better understanding of the foundations of Judaism, which is commonly characterized today as "Jewish theology", to be of permanent importance. In the words of our sages, "the study of the Torah equals them all". Only knowledge, and particularly Divine knowledge can enable us to create a scale of values for our daily moral and spiritual experiences. None the less, it is also true that the most exalted ideals and the loftiest theories can be tested and their final merits determined only by their application to the world of realities and their manifestation through deeds. The wisdom found in sacred books is of lasting importance, but it is our duty to make certain that its acquisition results in the cultivation of a sense of moral responsibility that is reflected in our daily experiences.

How, then, does the traditional Jew harmonise theory and practice? What instrumentality does he use in order to fuse the ideal world with the world of realities; the world of pious utterances with the world of daily responsibilities? The traditional Jew has only one answer to such questions, namely, that by studying the Torah he learns the Divine attributes of God and the human qualities of man, and that through the fulfilment of the mitzvot he translates the Divine theories into human actions.

The basic credo of traditional Judaism is its belief that all the ideals of the Torah, such as the universalism and Fatherhood of God, the brotherhood of man, the sanctity of our own lives, can become meaningful only when they are integrated with Torah observances, with a Judaism which is the Shulchan Aruch.

Finally, a word of caution to all of us who are vitally concerned with the advancement of traditional Judaism. We shall never succeed in enhancing the cause of traditional Judaism by merely criticising the non-traditional, or semi-traditional philosophies. In place of criticising others let us rather engage in self-criticism, which is an essential element in the development of peronality and spiritual selfhood. This searching introspection, this turning of the searchlight into our hearts and souls, will enable us to discover our real strength, as well as weakness. It will teach us that before we criticise others we must be merciless in self-criticism and develop within us a spirit of modesty and true humility.

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YITZHAK KATZNELSON

From Hebrew: I. M. LASK

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We are dead, we are buried, for us it is best . . .
Thank God it is over, thank God they are dead.
The trees bid them sleep as they sway overhead.

Oh, millions of Jews, all slain out of hand
Would gladly have wished themselves such heaps of sand
But you have been buried in Israel's way —
Soon falls the dark night . . . so sleep now, I pray.

Now duller the ache, and now dumber the pain —
Yisgadal! — But who'll say the death prayer for them?
The rabbi, the rabbi would Kaddish recite.
And comes blind a wind and bears without sight

The sad words away, so swiftly away
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The rabbi himself, the rabbi alone —
The rabbi says Kaddish. And back comes a moan . . .

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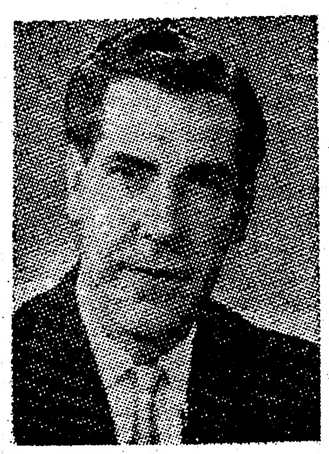

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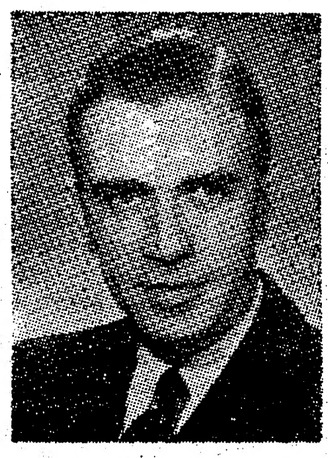

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By RAYMOND ARON

THE JEW'S FAITH AND HISTORY--AN OPINION

Raymond Aron is one of the greatest political commentators of Contemporary France.

Not so long ago a rash of swastikas and antisemitic slogans appearing in many countries brought forth a spate of indignant protests from Governments, the Press, and associations pledged to fight against racialism. Against this background it has become almost as difficult for a Jew as for a non-Jew to express himself frankly about the Jewish people.

A non-observant Jew risks offending those of his coreligionists who remain faithful to the Law. If he is a non-Zionist he is suspected of showing either too much or too little sympathy for the State of Israel. As for non-Jews, the extermination of 6,000,000 Jews dumbfounds them. The event itself, the methodical destruction of millions of defenceless persons, has had a traumatic effect on the conscience. Jews and non Jews alike try hard to drive back memories so deeply charged with emotion.

I have no wish, in this small compass, to go into details about the faith and connections, past and present, of Jews or antisemites. As a "committed sociologist" I wish only to take cognisance of both attitudes and set them side by side. I use the words "committed sociologist". Like a teacher, journalist, or writer I am one of those who makes use of the "first person" as little as possible. My life, my intimate thoughts, concern nobody but myself; I feel myself accountable for my teachings, my writings, the facts which I observe, and the ideas I defend. But when it is a question of Jews or their destiny, I can hardly, without hypocrisy, feign the objectivity of a pure spectator. Better to admit immediately who I am; the reader will then be in a better position to judge whether or not the "committed man" falsifies the outlook of the sociologist.

I belong to a Jewish family originating from Lorraine. My parents were neither practising nor observant Jews. I received hardly any religious instruction and could count on the fingers of one hand the number of occasions I was taken to synagogue during my childhood. The culture I received was French without any visible Jewish tradition imprinted upon it. For me Christianity was the religion, expounded to me by the philosophers among whose works I browsed deeply, and to which I referred to define right and reason. I am therefore, to quote Sartre, a person who assumes his Judaism through dignity rather than experiencing it spontaneously.

Considering that I have left the Jewish community and feel myself "French like the others" without any attachment to my coreligionists, I should be able to challenge the judgment of the social milieu which decrees me to be a Jew. But I would be wrong in attempting this, because the community to which my grandparents still belong is quite close to me. What is the nature of this community? One could go into details but I think it sufficient to make it clear that I am "of Jewish origin" even though I refuse to say "of the Jewish religion."

As a Jew "dejudaised" or assimilated, to make use of banal expressions, I appreciate the theological interpretations of Jewish destiny, but I no longer subscribe to them. This destiny to me no longer seems any more inexplicable than that of other people. Neither the wrath nor the benevolence of God is indispensable for an understanding of the survival of a group fiercely attached to its unique God and His law, or for an understanding of the persecution to which those who rejected the divinity of Jesus were subjected. Theological interpretations do not replace historical ones; they postulate a plan which does not accord with reason. It is therefore futile for Christians, even those who evince the greatest sympathy for Jews, such as the Catholic philosopher, Jacques Maritain, to attempt a theological explanation for the sufferings of the "chosen people."

The Jews are not a race. Anthropologists are almost unanimous on this point. Jews, dispersed throughout the world, display no homogeneity. It is only necessary to have been in Israel to note that Jews from Iraq resemble Iraqi Moslems far more than the side-locked Jews from Poland or Russia.

What modern observation suggests, history confirms. The Jews of today, for the most part, are not the descendants of the Jews of Palestine who, after the destruction of Jerusalem, dispersed themselves throughout the world. In the last centuries before Jesus and in the first centuries of our era, the prosperous Jewish communities on the Mediterranean periphery were composed just as much of converts to Judaism as of emigrants from Judea. Judaism and Christianity, up to the second and third centuries of our era, were proselytising religions of the same common stock and rivalling each other. The Romans converted to Judaism were not racially different from those converted to Christianity. The ancestry of these Jews is European not Semitic.

The Jews are no longer "a people like the others" because for nearly two thousand years, until the creation of Israel, they were not politically organized and were without a State. Yet whatever the fate meted out to them in the milieux wherein they dwelt, they never completely merged with the surrounding population. The term "Jewish community" suggests an exceptional destiny. The Jews had their religion, their customs, a language (Yiddish), and their own culture.

Now, without impinging on the controversy among historians as to whether or not antisemitism existed before Jesus, it can hardly be contested that the so-called Jewish question, such as is posed in Europe at the present time, derives from an antisemitism impregnated with Christianity. In one sense, Christians cannot be antisemites — Jesus was born of the Hebrew people. But in another sense, many would aver unjustly, the Jews have been labelled as the people who killed God, and it is argued that their misfortunes — the destruction of the Temple, the Dispersion, and persecution — are Divine punishment for an inexpiable crime.

What relevance has this historico-theological argument to the Jewish question today? the sceptic might ask. Hitler united Jews and Christians in a common hatred. If he had won the war, after the extermination of the Jews he would have waged a struggle against the Christian Church, the Catholic Church in particular. The small shopkeeper who hated Jews because he identified them with the owners of big stores, was quite ignorant of the passion and the people who killed God.

I do not disregard the time span, psychological and historical between the rivalry of Judaism and Christianity at the end of the Roman Empire and the social conflicts of today. But if one forgets this religious antagonism, one

(Continued on page 8)

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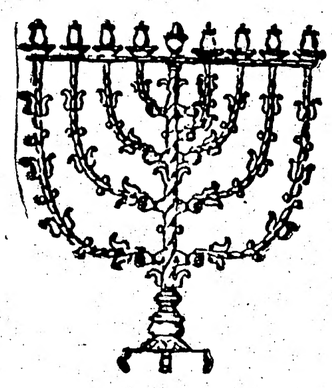

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A Most Appreciated Gift For A Bar Mitzvah, Or Newly-Wed Couple

RAYMOND ARON'S ESSAY

(CONTINUED FROM PAGE 7)

cannot understand why and how Jews have become throughout the centuries the scapegoat of Christian societies, responsible for all misfortunes and an object of the desire for vengeance or expiation.

The Jews owe their cohesion, their capacity to survive, both to the uncompromising nature of their faith in a God who is unique and to the constant opposition of the world around them. The culture of the Jewish communities was profoundly influenced by that of the nations in whose milieux they were living, but the study of the Bible and the Talmud Commentaries, the intellectual growth resulting from beliefs and tradition, left their mark on the minds of the Jewish population. It was these varied circumstances that **later on came to be described as the genius of a people.**

Yet do not let us go too far; hereditary gifts are not uniformly spread throughout the human species. The Jews, it can certainly be said, are gifted for metaphysical speculation, for mathematics, for commerce; they are not renowned as soldiers, in agriculture, or as creative artists. Obviously one would not wish to infer that all Jews possess these gifts or this absence of gifts, one means, or one ought to mean by this that the number of those who are gifted or not gifted by this or that is proportionately higher among Jews than among non-Jews. Such a hypothesis is difficult to prove; it is neither borne out by the facts nor contradicted by them. Now having become full citizens, at which point do Jews lose the singularities on which they have proudly drawn and for which non-Jews have either given them credit or debit?

The present era of more or less complete freedom has lasted about a century for the European group of nations, markedly less in the eastern part of the old continent. The Hitlerian fury had its impact on all Jews, Orthodox or non-observant, faithful to the Law of their fathers or completely detached. At the present time, a Jew has to define his position by a double assessment: with regard to his religion and his tradition, on the one hand, and with regard to Israel on the other. For the existence of Israel, far from solving the Jewish problem, has given it an added dimension.

In effect, although it is normal, for a Frenchman of the Jewish religion to seek to be at one and the same time both a full citizen and also faithful to the synagogue, he could not legitimately claim to be both a citizen of Israel and a citizen of France. Each of us has a country and a religion. No one can possibly have two countries. The Jew who feels himself politically loyal to Israel has the strict obligation to square his conduct with his sentiments, that is to say to emigrate to the Holy Land. To make the point clear: it is normal, probably inevitable, that most Jews should have for the work of their coreligionists in Israel sympathy, admiration, respect. It would be surprising if it were otherwise, and even, to be honest, just a little shocking. I feel myself very far from those European Jews (there are some of them) who are basically hostile to Israel because it may provide a new argument for possible persecutors in the future. But I feel also quite far from those European Jews who did not wish to become citizens of Israel and who yet believe themselves to be bound to take part in favouring Israel in all circumstances. As France has been, in recent years, in almost permanent conflict with the Moslem world, this double loyalty, to France and to Israel, has not created an issue of conscience. One of my acquaintances is a French journalist of Jewish origin. Hostile to the Sinai Campaign and to the Anglo-French expedition to Suez, he was reproached for his attitude by the directors of his paper. "How can you, a Jew," they asked him "leave to us the task of justifying Israel." The reply was that citizenship is indivisible. One does not feel bound to approve Israeli diplomacy because it is that of Israel.

Personally, if I am asked what conclusion I draw from the experience of the liberal century, I would not hesitate: the conclusion I would draw would be exactly the opposite to the opinion most frequently held. The Jewish communities would not have been able to resist a continuation of this experience. Not that numbers of Jews would not have remained believers and practising, faithful to the Bible and the Talmud Commentaries. But most of them would have been won over by rational and critical thought. More and more unaware of a tradition clearly Jewish, they would have been less and less noticed by their compatriots. Jews can become "French like the others" or "German like the others", even if, taken collectively, they are in process of becoming, in Israel, a nation like the others.

Israel is a democratic State and a secular nation which was created by men who, for the most part, believed more in the Bible than in God. The first generation of Israeli pioneers, coming from Russia and Poland, reacted against the antisemitism of their milieux rather like modern nationalists and not at all as lofty proud descendants of the Syriac civilisation, to make use of Arnold Toynbee's terminology. They wanted a country of their own because the population among whom they lived refused to allow them to belong to the country on whose soil they were living and whose language they were speaking.

A secular State of which religion is the cement, a State apparently religious whose founders were non-believing, nearer to Spinoza than to Maimonides, Israel is a permanent paradox. Is it a stage in sacred history, the reconstruction of the Temple, the proof that God does not abandon His people and that prophecy is in the process of being fulfilled? For the most part, Orthodox people do not know what construction to put upon the State of Israel, since it is at first sight an episode in secular history and does not herald, with the return to Jerusalem, the end of history and the salvation of humanity at last united. Also, certain Orthodox elements are reticent in their attitude to Israel, because, concerned about the spiritual destiny of Judaism, they are afraid for the degradation of a faith, in their eyes sublime, in political fanaticism.

For the moment, the creation of Israel has not markedly modified the situation of Jews in Western Europe and in the United States. Israel has awakened in French opinion sympathies which are sometimes bewildering to Frenchmen of Jewish origin. The memory of a large-scale massacre inhibits the open expression of a hatred of which recent events have shown the possible and tragic result. Thus, the accession of M. Rene Mayer or of M. Mendès France to the premiership of France did not provoke reactions comparable to those which were unleashed in 1936 when Leon Blum assumed the premiership. M. Michel Debre is perhaps unpopular, as is quite normal for close collaborators of a great man, but one does not reproach him for being (and it is hardly known that he is) a grandson of a rabbi.

What, the reader might ask, is my definition of antisemitism? Let me reply at first indirectly: antipathy to such and such a trait, intellectual or moral, which Jews are alleged to have, does not suffice to define an antisemite. Nor would I call antisemites such authors, as Toynbee or Simone Weil who interpret in their way, the essential character of a people, their religion or Jewish culture. According to Toynbee, the Jews are fossils of a Syriac civilisation who over some 2,000 years have created nothing, and seem to be the initiators of a politico-religious fanaticism. Even Simone Weil put the Jews on the wrong side of the barricade, on the side of the Roman conquerors, the State Authorities, and totalitarianism, while she placed the Greeks and Christians on the side of charity, of salvation through grace — on the side of the pure people.

I myself distinguish three kinds of antisemitism, which I will call religious, political, and "affected". Religious antisemitism is that which denounces the "God-killing people", in which Jules Isaac sees, to my mind rightly, the origin of all the others. Christians have contributed to its spread because Jews, in their eyes, are Pharisees and unbelievers who have not acknowledged Christ and who continue to adhere to the Law, although for 2,000 years it has been preserved and extended through the Gospels.

The political antisemite is one who refuses to accord Jews civic equality, full or complete participation in the rights and obligations of a citizenship. The State antisemitism of Maurras belonged to this category. Maurras would neither have ordered nor approved of the execution of Jews, but according to his doctrine, he would have established a numerus clausus that would have banned Jews from certain professions and the exercise of certain privileges. This political antisemitism invokes diverse arguments which all refer back to the "distinctiveness" of the Jewish individual contrasted with individuals of other nationalities. In the eyes of Maurras, who was not a racialist, the Jews always represented a foreign element in the national body.

By "affected antisemitism", I mean the hate or expressed contempt for Jews as a group. It is patent that the most diverse reasons can determine such sentiments. The circumstances which are at the origin of "affected antisemitism" of a particular individual or group can be studies in each case.

The racialism of the Hitlerites embraces these three categories

(Continued on page 10)

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THE NEW SOCIETY IN THE NEW JEWISH STATE

By A. V. SHERMAN

The Lavon Affair marks the end of a period. Israel's present social and politico-economic structure has been modified relatively little since it emerged from the Mandatory regime as a "State within a State". It is now becoming obviously unviable, and is unacceptable to a growing part of the body politic. Though an unsettled, possibly even turbulent, period of transition seems likely to supervene before the new system crystallises, most of the forces which are liable to shape it are already in existence, and it should be possible to envisage the main trends to be expected.

Israel, two decades hence, will not only have fewer parties but they will play a far smaller role. It will be above all an "Establishment State"; principally guided and directed by managerial and executive key men. It will be neither Socialist nor capitalist — in the contemporary usage of these terms. Although the State and other public bodies will play a big part in regulating the economy and will own a substantial part of it, the influence of organised labour and Socialist ideology over the public sector is likely to lessen considerably. The private sector, in turn, will have become increasingly bureaucratised and institutionalised.

The "ruling class" of administrators will be the younger sabra generation (deriving largely from Ashkenazi immigrants) with secondary or university education. At present this stratum has occupied only the foothills of power, while the peaks remain dominated by the generation which created Israeli society and brought it to Statehood, men whose ideas and attitudes were formed abroad, mainly in Eastern Europe during the first and second decades of this century. Their power is already on the wane, and slowly but surely is being taken over by the executive stratum of Israelis, who, as they gain experience and footholds, press to extend the range of executive and administrative efficiency at the expense of party-political influence.

The two most outstanding characteristics of the new stratum are professionalism and pragmatism. They gained their status as officers in the armed forces, administrators, managerial executives, scientists or bureaucrats of one sort or another: they regard "Partyism" (in the sense of party control over and instrusion into all spheres of social and economic life at all levels) as undesirable. First, because it upsets professional competence; secondly, because it leads to nepotism and power of the party boss over them; thirdly, because it reeks to them of Galut, the ultimate pejorative; and fourthly because it places a premium on demagogy and makes the outcome too dependent on the uncertain passions of the primitive but numerous Oriental immigrant stratum who are only partially absorbed into modern society.

EXECUTIVE'S OUTLOOK

The Israeli-executive generation does not look primarily to political action but to professionalist activity to extend its influence and power. It continues to serve the country's political rulers while staking its own claims, and extending the sphere of professional influence at the expence of the party sphere wherever conditions allow. During the past few years both the mental climate and political developments have favoured this.

The professionalist "esprit de corps" has been growing steadily, and generally prevails over differences of former or present party and sectoral affiliation and social background. Two and three decades ago middle-class families were the main reservoir for the Socialist-Zionist youth organisations and the younger generation of party units; the kibbutzim and leading Mapai families in turn have produced the new professional stratum, which holds the ideological loyalties and party activities of its parents in contempt.

PRAGMATIC GENERATION

The rising generation is pragmatic. Its loyalties are not stirred by appeals to ideology, but by national interest, order, and efficiency. It mistrusts theorising. It is a generation which was brought up in turbulent times, and learned that defeat is the ultimate sin; it has no time for the cult of violence but does not shrink from it either, and it can show ruthlessness when it appears to be necessary.

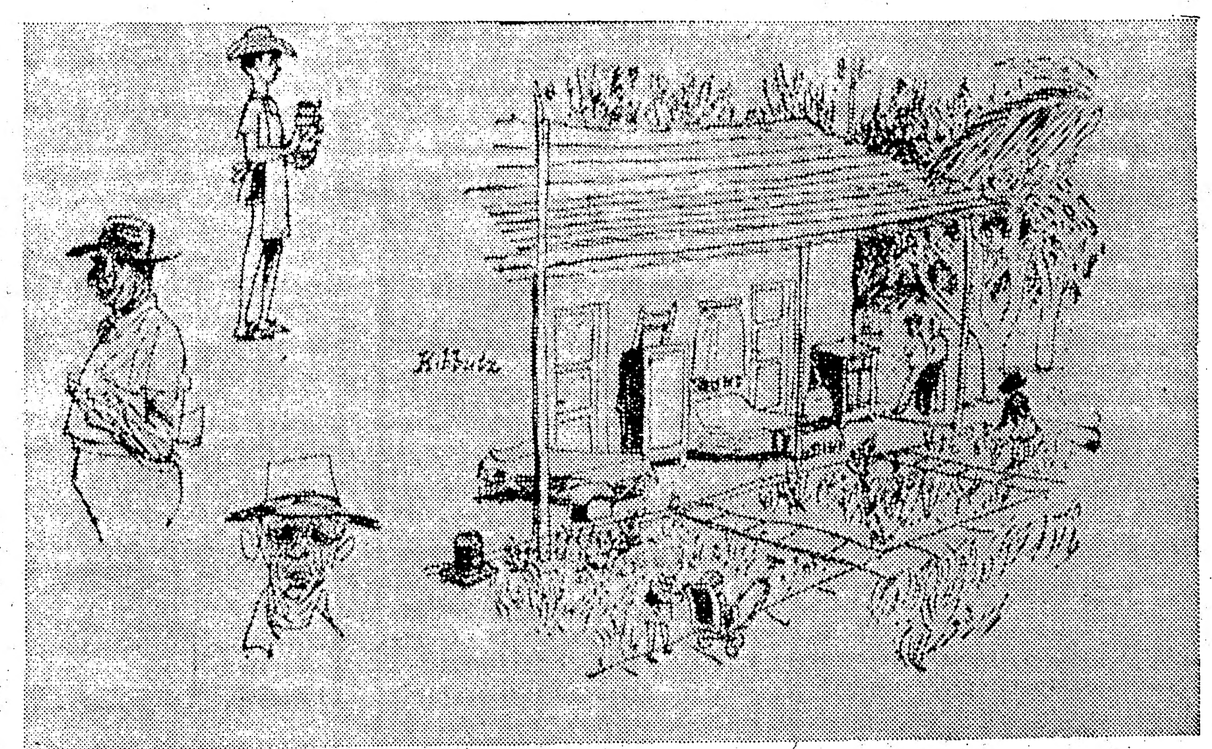
This rise of the professionalist generation has coincided with significant changes in economic approach and structure. The shortcomings of the traditional Zionist approach to economic affairs — of which the Socialist genus was perhaps more extreme but not always different in kind — have become patent. They have not produced a return to belief in "laissez-faire", but rather a search for economic rationality. Furthermore, all but a few zealots have abandoned the belief in complete Socialism in favour of the mixed economy — though ideas as to what is the best mixture vary considerably. The size of the national income, employment opportunities, and the need for foreign investment have begun to erode ideological configurations.

The private sector of the economy has begun to adapt itself, slowly and hesitantly, to the new conditions. The new banks and larger enterprises are closer to the nationalised corporations and institutions than the traditional Israeli private enterprise, which left much to be desired. They are linked in trade associations, are on good terms with the Government, and employ increasing numbers of Israeli economic administrators attracted from Government service by the lure of higher wages, but who maintain their former contacts and "establishment status", thereby helping to bridge socially and politically what a few years ago still appeared to be an unbridgeable gulf between the sectors.

MIXED ECONOMY

"We are all adherents of the mixed economy now", the Israelis could truthfully say. The Socialist Government itself has been placing increasing pressure on the Histadrut to conform to economic rationality, partly because it cannot afford continued economic irrationality, and partly because a Histadrut freed from both political controls and economic laws

(Continued on page 48)



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RAYMOND ARON'S ESSAY

(Conclusion from page 8)

at the same time. But a biological phenomenon would transform hate into homicidal mania. It was no longer sufficient for Hitler and his like to drive out Jews — as antisemites would have done for political reasons — it was necessary to exterminate them as a noxious species, not because they had crucified the Messiah but perhaps because Jesus had come from their race.

This article, to my mind, does not admit of any conclusion. I wanted in it to establish or to attempt to establish responsibility in this tragic history. On the contradictions of the Jewish conscience, on the paradox of believers who love God above all men and who hold themselves to be the chosen people, all has been said and continuously repeated. I have reread the "Tractatus Theologicus Politicus" of Spinoza and I believe that nations are distinguished one from another, having regard to the social regime and the laws under which they live and are governed, but that "everyone, Gentiles as much as Jews, have lived under the Law. I speak only of that which concerns true virtue, not of that which is established according to each State." I believe more than ever that in regard to understanding and true virtue, no nation is distinct from another . . . Today then Jews have absolutely nothing to arrogate to themselves which would put them above all nations. Nothing, I would add, except misfortune; nothing which any more gives them an inferior status to other nations.

I have never been a militant supporter of leagues against antisemitism. It is not for us Jews to boast our merits or to denounce those who do not love us. In my capacity as an individual I invoke the right of being a Frenchman without betraying my ancestors, without renouncing my religion, even if, in fact, I no longer adhere to it. The rest does not depend on me, the rest does not depend on us.

At the end of his essay on the Jewish question, Jean-Paul Sartre cites the coloured writer Richard Wright, as saying: "There is no colour problem in the United States, only a white problem." Jean-Paul Sartre adds: "We will say in the same way that antisemitism is not a Jewish problem: it is our problem."

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THE HIDDEN LIGHT

By Dr. LOUIS JACOBS

It is said that Rabbi Abraham Isaac Kook (1865 to 1935), during his stay in London over forty years ago, used to visit the National Gallery, where he would sit for hours enthralled by the genius of Rembrandt. In the art of the great Dutch painter the Rabbi saw an attempt to capture in plastic form the concept of the "hidden light" (or Ha-ganuz) of which the Jewish mystics speak. True or false, the story highlights one of the major themes in Kook's thinking, the discovery of the hidden light of the divine, latent in all things and requiring man to reveal it.

"I am a man and nothing human is foreign to me." Rabbi Kook would have agreed but would have added that human interest in the whole of God's creation stems, in the final analysis, from a natural propensity for the divine in the human soul. "Man is by nature a mystic" is a typical saying of this Talmudist, Cabbalist, and poet, who still has much of value to teach the contemporary world.

Not that Kook yielded to the great temptation of the mystic, the blurring of those distinctions upon which a faith such as Judaism depends. Just as Judaism knows of the distinction between the secular and the sacred, he once remarked, it knows, too, of the deeper distinctions in the degrees of the sacred itself. Yet with authentic mystical fervour he tried all his life, sometimes without success, to discover the call of the sacred in movements, ideas, and personalities which a more rigid pietist could see only as secular at the best and as hostile to religion at the worst.

Rabbi Kook was born in Grieva, Latvia, in 1864. As a young boy, he exhibited all the signs of an infant prodigy, including a tremendous appetite for Jewish learning and the most scrupulous attention to his religious duties. During his years at the famous Yeshiva of Volozhin he was recognized as the star pupil, admired by his fellow-students yet criticised by some of them for his insistance on the use of Modern Hebrew in conversation, a severe blemish in certain circles in those days. His first appointment was to the Rabbinate of the little town of Zimli where he published an anonymous booklet on the laws of telfillin. In 1894 he became Rabbi of Boisk and later became Rabbi of Jaffa, where he gave every encouragement to the early Jewish colonists, including a zeter which he issued to permit those to work on the Sabbatical year. This involved him in a good deal of controversy.

In the summer of 1914 he left Palestine to pay a visit to Europe and here he was caught at the outbreak of the First World War. In 1916, he came to London to serve as the Rabbi of the Mochzike Hadath, where he remained until he was summoned in 1919 to lead the Ashkenazi communities in Jerusalem. In 1921 he was elected Chief Rabbi of Palestine, a position he occupied until his death in 1935. Kook was acclaimed during his lifetime, by almost every section of Jewry, as a profound religious thinker. His posthumously published works have enhanced his reputation which is still as high as ever.

Faced with the challenge presented by modern science and technology and the cultural and aesthetic values of the West, should religion somehow try to embrace these or is it obliged to turn aside from them in order to be true to itself? For Kook, the first Chief Rabbi of Palestine, the problem was far from academic. The draining of swamps; the latest agricultural techniques; the fight against disease and malnutrition; the beginnings of an army, navy, and air force; powerful electrical instalments, colossal building projects; new business ventures; the Hebrew University and the Haifa Technion; music, drama, and painting; the creation of a new literature; statesmanship and diplomacy; all these were absorbing the energies and using the brains and skills of a host of dedicated Jews striving desperately to bring a new country to birth. Behind it all was the ancient dream of the return, with its roots deep in the soil of religious faith. The problem of what the Synagogue had to say to all this was the problem, in miniature, of the role of religion in Western society.

One could have adopted, of course, the solution of a retreat into the Synagogue. Life can all too easily be divided into the areas of the sacred and the secular; the one the domain of faith, the realm in which God works, the other an area best left to the irreligious tainted in any event by secularism. But quietism is a poor answer. Not a few religious Jews discerned that Judaism teaches, to adapt William Temple's happy phrase that God is interested in many things beside religion. If the new strivings were not of the devil — and to a soul as sensitive as Kook's it was impossible to see anything satanic about them — then they must be of God, with their proper place in His scheme for mankind. On the other hand, simply to call these activities "holy" and leave it at that, might lead — and the danger is a very real one — to a debasement of the religious currency, to an obscuring of vital distinctions.

Kook's way out of the dilemma was to teach that in a full life the secular must neither be rejected by the sacred nor identified with it. The secular must be used by the sacred. The influence of the body presents the expanding spirit with a contradiction so that the saint, realising this, is quite happy to "break himself for the sake of God's glory." In exactly the same way there are devout men who turn a blind eye to any type of intellectual perception which involves material things in order to clear the mind and free it for its tasks of pondering on the highest spiritual mysteries, which bear the same relation to the material as soul to body. But the highest degree of all is the attainment of that inner harmony in which physical things no longer have the power of disturbing the light of the spirit, on the contrary, the stronger the body the more powerfully does the spirit grow. Similarly, there is a stage so elevated that in it the greater the force of material comprehension the stronger and more acute becomes the mystical gaze in its deepest recesses (Oroth Hakodesh, Jer. 1938, Vol. I, p. 65). Kook goes on to say that there is actually no conflict between body and soul and that the ideal of mens sana in corpore sano is fully acceptable to Judaism. It is not the body, not matter in itself, that is the enemy of the spiritual, but a materialistic philosophy, which encourages the glorification of the physical appetites as ends in themselves.

An excellent example of Kook's readiness to welcome fresh insights is his bold acceptance of the theory of evolution. A whole section of his major philosophical work is devoted to a profound discussion of the implications of the theory for Jewish faith. There he writes: "The theory of evolution, which is now conquering the world, is more applicable to the eternal secrets of the Cabbala than any other philosophical theory. Evolution, the ascent by stages from lower to higher, provides the world with a basis of optimism. For how can one fall into despair when it is observed that all things evolve in an ascending order! When we delve deeply into the essence of the principle of evolutionary progress we discover that it throws absolute illumination on the God idea. "For only the truly Infinite is capable of bringing that which is potentially infinite into actuality" (Oroth Ha-Kodesh, Vol. II, p. 555).

It is against this background of thought that Kook's remarkable extension of the hand of love and friendship to the irreligious chalutzim must be seen. The pious rabbi was undoubtedly disturbed by their lack of appreciation of religious values and their insensitivity to traditional Jewish observances, but he refused to draw the conclusion that the work they were doing was itself unholy. On the contrary, he saw them as idealists who were doing God's work without knowing it.

His favourite illustration in defence of his attitude is well-known. Once the Temple had been built, he said, only the High Priest, on the Day of Atonement, was allowed to enter the Holy of Holies. But when the Temple was in the process of being built the workmen were allowed to enter the site of the Holy of Holies with their work-a-day clothes and muddy boots. It would be doing Kook a grave injustice to see all this as a mere sentimental approval for the achievements of people with whom he was too weak to disagree, or a sugary emotionalism by means of which he tried desperately to persuade the irreligious that rabbis were not so intolerant after all. It was on a much deeper level that Kook wrote and lived. For the true believer, he would have said, conscious of God's power in the lives of men, there can be no facile division of human beings into sheep and goats. Rebellion against traditional Judaism is not always based on male violence or hatred of virtue. It is sometimes the result of a failure, on the part of men of integrity, to appreciate the grandeur of the mitzvot. Very well then, says Kook, let those who know what a mitzva means try to convey some of its flavour to those with twisted or narrow vision, using the very rebellion (which is, after all, in the name of truth, albeit a truth inadequately perceived) to bring the rebel nearer to God's service.

A froom father once wrote for Kook's advice. His sons were leading un-Jewish lives, they were estranged from the faith of their fathers. How ought he to behave towards them? Here is the rabbi's reply: "My friend, I understand only too well the anguish of your heart. But if you imagine, as most scholars do, that it is right, nowadays, to abandon one's children who have turned away from the Torah and faith I must declare emphatically that this is not the way God desires . . . The Zeitgeist, to which Heaven has given power before it becomes completely consumed and as insubstantial as smoke, exercises all its magic in enticing our young people to be faithless. They are the victims of forces entirely beyond their control. God forfend that we should treat them as wilful sinners. There is yet hope. Deep within them is concealed the inner soul of Jewish holiness and it reveals itself in the many good qualities they undoubtedly possess. (Letters, Jer. 1933, p. 21).

Rabbi Kook sought all his life to discover the hidden light and reveal it to his generation. That he had enemies during his lifetime and severe critics after his death is a tribute to the challenging nature of his ideas. Certainly he has suggested an approach to the religiously uncommitted that is bound to be attractive to every religious Jew who has outgrown the naive division of things into black and white and who sees the gray as redeemable.

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A RELIGIOUS REVOLUTIONARY

In a remote Indian village, seemingly cut off from the world, an emissary of the Jewish Theological Seminary of America was not long ago singing the praises of his institution; the audience was a group of Bene Israel, and every word he uttered had to be translated into Marathi. Imagine the speaker's surprise when a bearded patriarch put, through the interpreter, the question: "If your Seminary is the traditional institution you say it is, why does it harbour an **apikorus** like Mordecai Kaplan in its midst?" The reputation of the Seminary's heresiarch had penetrated rural India.

Some such question has been put time and again during the last half-century of Mordecai Kaplan's eighty years. The teachings of this observant Jew have aroused the Orthodox rabbis of America to furies of passionate denunciation such as they never bestowed on the Reformers. And, such are the privileges of survivorship, the unrepentant Kaplan now criticises for its Orthodoxy the very Seminary which the Orthodox used to assail on his account. He rejoices in having been a gadfly and gives the impression that he would prefer the denunciations to be revived rather than be honored for his fine personal qualities — and left with the suspicion that his ideas are not given the attention his devotees think they deserve.

Mordecai Kaplan was moulded in the same Old World matrix that has shaped a goodly number of those who wanted to reconstruct the New: he was born in a Lithuanian shtetl, grew into the pattern of Jewish observance and was translating Chumash into Yiddish almost as soon as he could talk. When he was eight his parents moved to Paris, and a year later to New York, which has remained his home for seventy years. By the time he was Barmitzvah he was already attending classes at the Jewish Theological Seminary; he continued his rabbinical studies, and was ordained in 1902, the year that Solomon Schechter became President of the Seminary and set the Conservative movement on its onward course.

Dr. M. KAPLAN

For the next seven years Kaplan served as a rabbi in New York. The experience disillusioned him, and he planned to become, of all things, an insurance agent. When Schechter learned of his intentions he made him Principal of

(Continued on page 22)

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NEW YEAR REFLECTIONS

By NATHAN ROTENSTREICH

ON JEWISH COLLECTIVE EXISTENCE

Dr. Rotenstreich is Professor of Philosophy, Hebrew University.

In the modern world, the problem of Jewish collective existence has assumed aspects which hitherto never accrued to it. This can be accounted for in several ways.

(1) Up to the modern era, it was generally impossible for man to regard himself as an individual in his own right. Nor could his fellow-man regard him as such. Whether modern times began with the Rennaissance as Burckhardt would have it or with the rise of Protestantism, or with the French Revolution and the affirmation of the rights of man, as others suggest, it is clear that only when the individual came into his own right vis-a-vis history and religious consciousness, only when he was no longer evaluated from the outset in terms of the specific political, ethnical, or religious body to which he belonged — only then was he afforded the possibility of judging himself in terms of himself. Nor could the community have judged him on his own merits until these conditions were obtained.

This change had considerable repercussions on the Jewish world. Only when men won recognition of their rightful status, a status to which every man as a citizen and as a human being has a right, regardless of his peculiar heritage as a member of a specific ethnic and religious grouping. Once Jews were seen to belong to the human universe, they emerged as individuals possessing the status of individuals and demanding acknowledgement of the rights inherent in this status.

In a sense this change released the non-Jewish world from a peremptory collective evaluation of the Jews. To the Jews it likewise brought some measure of release, since the Jew was no longer bound to identify his responsibility for the destiny of his people, nor were his relations with the Gentile environment necessarily bound up with the relations between the Jewish community and the Christian and Moslem worlds.

(2) For a Jewish community, whose cohesion is due not to territorial, lingual, or political bonds but to historical, religious, and cultural ties that are not always operative, modern individualism spells possible atomisation. The paradox of collective Jewish existence in the modern world consists in this: owing to the primarily religious essence of their collective life, Jews are obliged to observe religious practices in a world that is essentially secular. Consequently, Jewish collective existence presents far graver problems today than ever before. The conditions prevailing in the spiritual climate of the ancient and medieval worlds rendered membership in a body permeated by religious values and organised in religious frameworks, a matter of course. Thus, for example, Cyrus' Declaration (the 2.500th anniversary of which takes place this year) was in effect but an express acknowledgement of the Jews as a distinct congregation of believers within the universe of worshippers, with a distinct pattern of organised worship. In the modern era, on the other hand, characterised as it is by the secularisation of many spheres of life, to live in the present and share the life of the times is to be drawn towards secularism. Yet the Jew, if he seeks to maintain his historical distinctiveness, must observe a religious way of life. This means that as a Jew he must swim against the main of human history, a current which, as a human being, he cannot but seek to swim along with.

The Jews were afforded a partial solution to their dilemma by the idea of nationalism. By having recourse to this idea, Jews sought to translate the essence of their collective existence into the idiom of modern nationalism, that is, into the notions of self-determination, cultural and political autonomy, and so on. In order to fit into the pattern of world events, the Jewish community espoused the universal concept of nationalism as a principle applicable to all world citizens — individuals and communities alike. This principle was to serve as a new mould for Jewish collective existence. By virtue of its inner dialectic, the idea of nationalism is compatible with world-citizenship, even though the mode in which each community participates necessarily differs with respect to its particular territorial, cultural, and political frameworks, and thus involves separation from the world at large.

The principle of nationalism was taken to imply the equal right of diverse bodies to national existence, that, to a certain legitimate measure of distinct, separate modes of existence. There can be no doubt that the adoption of the idea of nationalism aroused a keen historical sense in Jews, despite the no less obvious impossibility of accounting exhaustively and comprehensively for the unique nature and history of Jewish collective existence in terms of this idea of nationalism. The collective existence of the Jewish people is constituted by a unique combination of religious, historical, ethnical, and social factors. It would therefore be wrong to confine it with its political manifestations, just as it would be wrong to confine it to a traditional, patterned way of life, or to a cultural heritage, or to a religious code of personal and social conduct. Nevertheless, to the extent that at one level of its collective existence Jewry was a manifestation of nationalism in the accepted sense of the term it was possible to adapt the principle of nationalism to a Jewish reality and thus to find a certain solution to the problem facing the Jews, namely the problem of how to maintain a distinct and separate mode of existence which would permit participation in the world at large to which Jews belonged as human beings.

(3) At the same time, the adoption of the principle of nationalism and its adaptation to Jewish reality, created yet another problem which demanded solution. Measured against the yardstick of national existence Jewry was considered by some people to meet the requirements of nationhood just as it was, without any modifications, whereas others felt that new conditions must be created and added to the existing ones in order that the people might become a nation in the strict, well-defined sense. This conflict of opinion became a major bone of contention, as is evidenced by even a cursory perusal of nineteenth century Jewish letters. Ranged on one side were those who, pointing to the common historical heritage of the Jewish people and to the well-defined, fixed patterns of its daily life, dictated by a common religion, claimed that these factors clearly constituted the Jewish people as a nation. On the other side were those who object-

(Continued on page 14)

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ROTENSTREICH ESSAY

(Continued from page 13)

ed to the introduction of the modern idea of nationalism into Jewish reality on the grounds that it was wrong to reduce the foundations of Jewish historical experience to the modern, predominantly political, notion of nationalism. The latter view drew an explicit line of distinction between the national aspects of Jewish existence and its religious and cultural constituent elements. But even the proponents of the view that nationalism was inherent in the historical experience of the Jewish people, noted that this experience in itself was inadequate and must be supplemented by the requisites of nationhood in the strict sense of the term, namely, a common territory, a living, spoken language, or an internationally recognised State and a body of political and juridicial law.

There are two distinct manifestations of the recognition separate Jewish existence has won in the modern world. De facto recognition has been given to the autonomous existence of the Jewish religion with respect to its public modes of organisation — its institutions such as the rabbinate and the synagogue. This, in turn, implies a tacit recognition of Judaism as a religion, that is, as one variety of religious experience and practice, or as of the historical monotheistic religions. There are even some sporadic indications of a tendency to blur hard and fast distinctions inherited from the Middle Ages so as to bring into relief the analogies and approximation between the monotheistic religions in general and between Judaism and Christianity in particular. The traditional attitude still holds its own, however, and is defended by such spokesmen as Arnold Toynbee. The overwhelming victory of religious toleration had its effect on the status and lot of Judaism. Either tolerance favoured the right of the Jewish faith and believers to distinct existence on the grounds that there are many ways of understanding the world and as many ways of embodying this understanding in patterns of behaviour or worship: or toleration implied the realisation that even granting there is but one objectively true world-outlook, one still cannot impose it by force.

The dialectics of the de jure recognition of Jewish collective existence as expressed in the establishment and acknowledgement of the State of Israel are connected with the non-Jewish World's realisation that in the eyes of its enemy, a Jewish community indeed exists. The truth of Herzl's saying that a nation is a community with a common enemy, once emerged in its most degrading and brutal form. A horrifying common enemy wreaked destruction upon European Jewry, intent on exterminating the Jews as Jews and annihilating the Jewish community.

The de jure recognition accorded the Jewish people, in a sense constituted an attempt to redress the infamous wrong that had been inflicted upon them by their enemies. The existence of the Jewish community, known to us as a living experience, became palpably evident to our environment as well. However, the Jewish people which was accorded de jure recognition, was not the same people that had fought for it. The nation had lost that part of itself which over a period of four generations had erected all the great milestones of its history. European Jewry was no more. Our sense of continuity with European Jewry, our sense of guilt, and our

(Continued on page 16)

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THE MUSEUMS OF ISRAEL

By CHARLES S. SPENCER

When the State of Israel was founded there were a few small museums in existence, principally the Bezalel Museum in Jerusalem and the Tel Aviv Museum. It is now estimated that there are some 75 museums throughout the country. There is, however, a great shortage of certain kinds of museum material, and it is no use going to Israel expecting to see important collections of Old Masters or the work of the leading European artists of the past hundred years.

But there is much to see. There are two sources; what lies under the soil in Israel itself and the result of what might almost be called the Jewish neurosis for collecting. The soil is almost daily producing historical and artistic material. By Israel law 50 per cent of the material from excavations is retained by the Government and the residue becomes the property of the organisations or persons carrying out the digging. This has enabled some individuals to start their own small museums. Indeed, the position has got so out of hand that a law is being drafted to decide just what constitutes a museum.

In Jerusalem, the Bezalel Museum is the principal collection. It was founded in 1906 by Professor Boris Schatz, who at the same time established the Bezalel Art School. In 1925 the Museum became an independent body. One of the most exciting developments in Israel today is the plan for the new National Bezalel Museum which will shortly rise on a hill below the Hebrew University. This will house both the Bezalel collection and the abundant archaeological material, as well as "The Shrine of the Book" or the Dead Sea Scrolls. The Bezalel collection includes a large Jewish ceremonial section and a number of magnificent illuminated Jewish manuscripts, such as the famous Rothschild manuscript, an Italian document of the fifteenth century.

A thrilling aspect of the new museum is the Sculpture Garden being presented by the American showman Billy Rose. It is being designed by the famous Japanese artist Naguchi, and Mr. Rose has given his collection of modern sculpture, worth one million dollars.

The museum organises visiting exhibitions, which were seen last year by 60,000 people. There is great hunger in Israel, in all section of the community, for knowledge of what is going on in the rest of the world. Thus any exhibition from a foreign country is avidly greeted. Important educational work for children is undertaken and travelling exhibitions visit schools, kibbutzim, military, camps and remote parts of the country.

The Government, unfortunately, can devote comparatively little funds to the museum; a minute amount is left over from administrative costs for the purchase of new material. The Israel Society of Friends of the Bezalel Museum raises funds or collects works of art. In England, the Friends of the Art Museums of Israel have, for many years, done yeoman work in sending to all the museums in Israel important works of art, especially a fine collection of English water-colours.

In some artistic senses Tel Aviv is more important than Jerusalem. It is there that most of the artists live and most of the commercial galleries function. The Art Museum is on the site of the house built by the first Mayor of Tel Aviv, Meir Dizengoff. Here, too, there are great plans for the future, of which the magnificent new Helena Rubinstein Gallery is the first chapter.

The Tel Aviv Municipality is also in process of creating what is virtually a small museum city on the outskirts of the town. The story behind the project illustrates the role of the Jewish collector Dr. Walter Moses, a German Jew, settled in Palestine in 1925. A bachelor and extremely wealthy, he started collecting stuffed animals and birds, then butterflies and stones. As a result of trading with Cyprus, he collected antiquities, largely pottery and glass. On his death in 1955 all this material was bequeathed to the Municipality of Tel Aviv, with funds partly to defray the cost of its housing and maintenance. The result is that what was once kept in a six-room flat will now require twelve pavilions to display and is insured for two million dollars. This is the basis for the new Ha'aretz Museum.

So far, the charming Glass Pavilion has been erected. Other pavilions will contain coins and ceramics; one will be devoted to ethnology, and another to a collection of Jewish women's clothes. There will also be a pavilion illustrating the history of Chinese Jews based on fascinating material left to the Municipality by a German Jewish doctor, Joseph Preuss, once physician to Madame Chiang Kai-chek.

Haifa has six small museums displaying modern art, archaeology, ethnology, ancient history and, curiously enough, Japanese art. This, too is the result of a collection left by a Haifa citizen. Not surprisingly, Haifa, which is a port,

(Continued on page 54)

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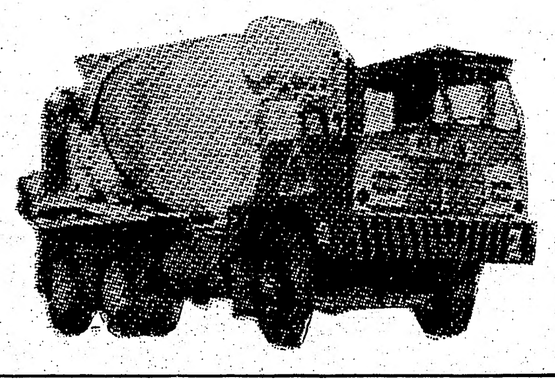
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ROTENSTREICH ESSAY

(Continued from page 14)

humility in the face of their inestimable sacrifice, cannot make up for the loss. They cannot perpetuate the continuity of the people when the real ground of continuity is gone. For those towards whom we felt bound do not exist. And their passing from the world is due not to the natural changing of the generations which makes way for a new generation by removing the old, but is due to the utter annihilation of the strength of the old generations.

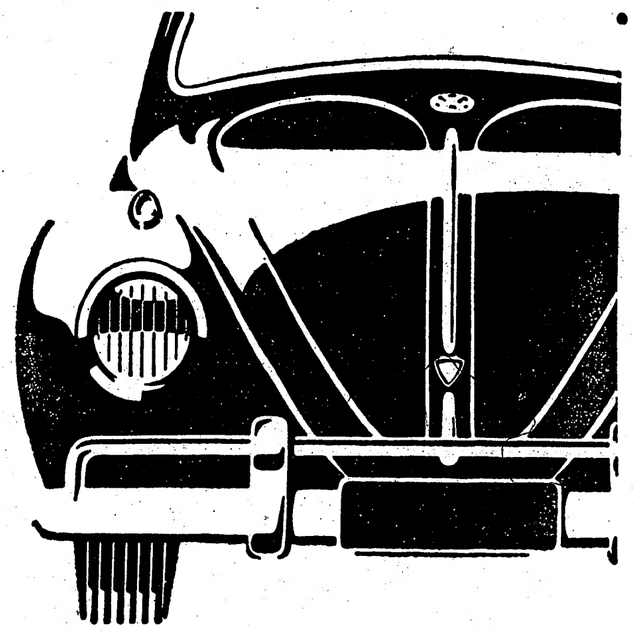
The Jewish community is faced with the obligation of creating a culture and maintaining its historical heritage in an age concerned more with technology than with historical legacies, more with technicality than with organity, more with consumption than with tradition, more with immediate pleasure than with adherence to non-personal values and contents that are non personal. Should the Jewish community seek to keep pace with history, it could not do so and still maintain its distinctive nature. To swim with the current would be to deplete its historical resources. To surrender to the automatic sweep of present-day civilisation would be to forfeit the chance of creating an independent historical culture that might have regulative value for the present generation. It is incumbent upon Jewish creativity to navigate its way between the Scylla of antiquarionism and the Charbrydis of modernity, the real threat of which must be recognised if it is to be guarded against. Obviously a sane and rewarding course cannot be chartered either once and for all over night. It must be worked out over a long stretch of time and by strenuous and dogged efforts to maintain an unflagging creative process. From time to time the course must pass through the prism of daily life and be reflected in the formulated thought nurtured by this life.

There is today, and always will be, a difference between the Jews in Israel and Jews the world-over. The very nature of their existence compels the Jews of the Diaspora to struggle for their survival as Jews in an environment that is not Jewish. Whereas the struggle of the Jews in Israel for survival as Jews is conducted in a Jewish environment. The former struggle does harbour a challenge. But the challenge does not alter the fact that the battle for framework might defeat the struggle for content. An existence, the framework of which is guarateed by its very nature, has a chance of achieving a renaissance of content. To realise a renaissance is our human goal. That is, this goal transcends the more immediate one of winning the world's recognition, be it de jure or de facto. The world cannot help us achieve a renaissance of culture. The task is ours to shoulder.

Here again we encounter a paradox. The Jews in Israel are struggling to maintain their very existence as a community. Yet precisely through this constant struggle for survival they are afforded the chance to create a spiritual national culture. Though, owing to their territorial concentration, they are somewhat removed from world culture. Jews in Israel are for this very reason closer to world culture than are Jews living in the midst of this culture. Unlike their brothers in the diaspora, the Jews in Israel can draw upon the culture of the world in order to enrich and rejuvenate their own, historical legacy. Not so Jews outside Israel; for they are obliged to maintain their Jewish culture alongside, rather than from within the world's. Territorial remoteness is a proximate necessity. The struggle for survival is a creative necessity.

FAMOUS EDITOR

RABBI SHMUEL YAKOV ZEVIN, EDITOR OF THE FAMOUS TALMUDIC ENCYCLOPEDIA, AT HIS DESK IN JERUSALEM



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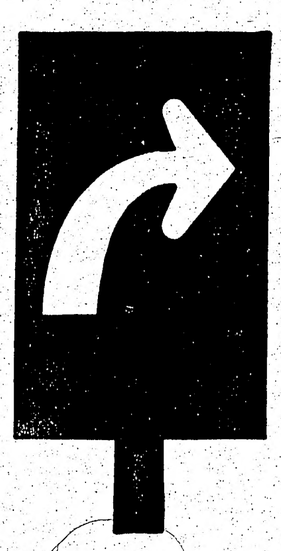

A SHORT STORY

By ALEXANDER BARON

MY GRANDMOTHER'S HANDS

*Alexander Baron is the author of "The Golden Princess", "Queen of the East" and other novels.

My mother's parents lived in Spitalfields, my father's in Bethnal Green. My two grandmothers were the presiding figures of my childhood, demi-deities who loomed, one at each end of the halls of my mind, and to whom all others, even my parents, were subordinate.

How different these two women were, one from the other'. My mother's mother was always laughing. When I turned the street corner I could see her beaming smile from a hundred yards away — my memory represents her as always sitting in a wooden kitchen chair in front of her house — and, my heart thumping with excitement, I would break away from my parents and run faster and faster until I was in her lap. To me her voice seemed to be made of laughter.

My father's mother was gaunt and anxious of face. She, too, always met me with a smile, but the smile was haunted by sadness and anxiety. She was quiet — my Spitalfields **buba** reigned over her house like a confident queen, and it was a house full of her children, wonderful uncles and aunts who threw me in the air, hugged me, deafened me with a conflict of greetings and overwhelmed me with sweets, presents, outings; but Bethnal Green **buba** sat alone in a silent back room behind her husband's shop, hands folded in her lap, a woman who had always accepted that her place in life was to serve and say little — she was quiet, and her quiet voice was high and querulous.

The one drew me like a magnet. Every day of my child's life I wanted to be taken to her, to rush into the warmth of her lap, to laugh joyfully at her jokes and teasing, to be led indoors by her for the invariable meal of welcome — a boiled egg and a thickly buttered beigel. The other? — children are selfish — it was a duty to go to her.

I went mute and apathetic to my father's mother. I stood, unresponding and resigned, while she put her hands one on each side of my head and kissed me. She kissed me with hunger, and she muttered Yiddish endearments that I did not understand, as if she were speaking to herself, and in a voice that even beneath its welcome always sounded heartbroken. She had to hold me so, for sometimes I squirmed and made it known that the sensation of being kissed was disagreeable.

One Sunday — I was six or seven years old — we set out from Dalston to visit her. It happened to be one of those days when, without any provocation, I had entered into a state of stubborn and persistent conflict with my parents. I was an affectionate creature, but like all small children, except those uncommonly placid or timid, I passed through phases when I was visited by a blind and absolute compulsion to match my will against theirs. Poor children'. How much adult anger or lamentation they draw down upon themselves when they are in this state'. Yet it is their normal adjustment to the condition of man. When I see a child with red and tear-smudged face, uttering those astonishing screams that can be heard at the end of the street, stamping its feet and defying the grown-up giants who confront it, I see the stubborn struggle of innocent free will against the (to it) novel and unreasonable forces of social necessity. Intermittently the child renews its struggle, but with diminishing ferocity, until it submits or comes peaceably to terms, and thus assumes the shape of the adult animal it will become.

I had made trouble at the breakfast table, the issue being whether I should eat the porridge my mother had made, or whether my mother should cook the sausages I wanted. My mother had given way. I had refused to wear my sailor suit and, purely as a caprice, a demonstration of strength, had demanded to be allowed to wear my red jersey. I had wearied my parents into surrender. Now, when the time came to start out for Bethnal Green, I began to weep and scream that I wanted to go to Spitalfields.

My father took charge. He lifted me on to a chair so that I stood more or less face to face with him and gave me to understand that we were going to Bethnal Green. The only choice open to me was whether I went smacked or unsmacked. I scrutinised his expression — I see children nowadays doing the same thing, their own countenances so fluid with calculation and decision, so transparently cunning — wondering if I was facing an unbreakable grown-up decree or if another screaming fit would bring me victory. A moment later I climbed down from the chair and asked if we could go on the top of a bus instead of in a tram.

When we reached my grandmother's, she was alone. My grandfather, something of a solitary philosopher, had gone for one of his contemplative walks to Victoria Park. I submitted to the usual embrace. When my parents urged me to "give BUBA a kiss" I dabbed a brief and graceless kiss upon her cheek and wriggled free, to sit with swinging legs on the sofa of cracked black leatherette that occupied the length of one wall of her kitchen. She and my parents talked. It would not be true to say that I became lost in my own thoughts. A child never does this. A child is a small animal whose five senses are always active. My mind must have taken in everything they said, without attention, yet raking through every sentence for new data about the adult world. My eyes examined the room so minutely that today, thirty-five years later, I can remember every detail. I was always fascinated as if for the first time by the photograph on the mantelpiece of my uncle Hymie in his wartime uniform. I always read, with absorption and with pride in my ability, the sheets of newspaper which were spread over the oil cloth on the table. I can still remember and analyse the smell of that room — Bethnal Green air gritty with railway smoke, the smell of soup boiling on the gas stove, the smell of the chicken-run in the yard, the smell of the newsprint on the table. All the time boredom, like a living independent thing over which I had no command, grew in me, a pressure in my breast and bowels.

From time to time I would catch my grandmother's eye, and she would offer me something. "Nemm a sweet, little one." "Nemm a nice biscuit." "Fannele —" this to my mother "let me give him a glass of nice warm milk." With a child's skill at snubbing, I would look at her without any emotion at all, and say nothing. If my father or mother said: "Answer your buba," I would speak a few words in a voice of dead wood. If a sweet was offered, I would take it, without thanks unless they were forced from me by my parents, and eat it stolidly. I did not dislike my grandmother. I was not frightened by her. If I had been asked, I would have said with honesty that I loved her. But she had not the talent, poor good woman, to entertain a child. There were no excitements in her house. I dangled my legs from the sofa, I crawled under the table to stroke the old black cat, I roamed in my grandfather's cobbler's shop, diverted for a little while by the gloom, the smell of leather and iron, the marvellous, to-be-explored shapes of lasts and broken shoes, the cash

(Continued on page 18)

TOWER'S

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The Jewish Community

ALEXANDER BARON'S

Short Story

(Continued from page 17)

box with its brass slot through which I could drop pennies to hear them clink, the pictures on enamelled tin plates that advertised Nugget and Cherry Blossom. But all the time boredom grew, and with it a tearful anger, that only ten minutes' walk away was the house of my other grandmother, that place of joy where, from the moment of my arrival, I would be bombarded with good things. A child's love goes to the highest bidder.

I went back into the kitchen. I leaned on my mother's knee and tugged at her sleeve. She took no notice. I whispered to her. She shushed me. My desperation grew. I wondered if I dared scream to be taken to Spitalfields. I had done this before successfully. But I caught a glance from my father. I was an expert reader of my father's expressions, and I held my peace.

My fidgeting could not have gone unnoticed by my grandmother. Each week (I know now) she waited for us to come. Every minute of our stay was precious to her and of the four of us (my sister, who was then only a small bundle wrapped in a woollen shawl, was present but does not otherwise come into this story) it was grandchildren who brought her most joy. Each time she looked at me she smiled that timid smile with a lifetime of pain behind it, undettered by the scowl of infant brutality that she received in return.

At last she thought of something to hold my attention, to win me over. She went out into the yard and came back with a live fish in a bowl of water. She had for many years preserved the ways of der Heim. And she was fanatically insistent on purity and freshness in the food she bought. She spent her days looking for the freshest eggs, the best bread, and the finest meat; and she always bought live fish.

She put the bowl down in front of me and smiled encouragement. The fish fascinated me. Lithe, its subtle gleaming scales of dark-blue barred-with-black appealing to my poignant child's perception of color, it darted swiftly round and round the bowl. It had the air of giving a performance, flicking its finetail with bravura, opening and shutting it gills, and every few seconds coming straight at me as if to outstare me with its bold, small eyes.

For seconds I sat over the fish-bowl. Then through my absorption there penetrated a thought, that I was the victim of a grown-up tactic. I got up, said "Silly old fish," and walked out through the shop into the street.

I had acted on impulse but (like many a grown-up) I now realised that I had put myself into a position which I must maintain. I must refuse to go back into the house. It was not that I wanted to behave in this way; simply, I had become the prisoner of my own gesture, of my need to be stub born.

My parents did not worry about me at first. When I was small we were all children of the streets, our only playgrounds. And I had plenty to interest me. The gutters were full of rubbish from the Sunday morning market — pages of print to pick and read, crates and cardboard boxes to kick to pieces. From time to time a great shire horse, returning perhaps to the railway company's stables from some special weekend delivery, came plodding down the street, the empty cart rattling behind it, steelshod hooves crashing on the cobbles, harness jingling, the burly carter as often as not walking

(Continued on page 20)

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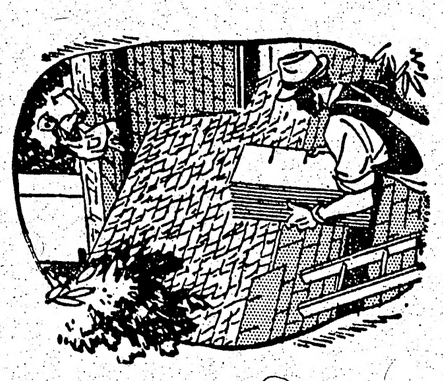

New Step Forward For Israel's Economy: Joining Europe's Common Market

By YUVAL ELIZUR

Israel took her first formal step towards affiliation with the European Economic Community several weeks before Britain announced her intention to join the Common Market.

Israel did not apply directly to the Council of Ministers of the Market, but sent Notes to the six member-nations requesting them to initiate discussions on her future relationship with the E.E.C. The only official reaction to these Notes was a rather vague statement by the spokesman of the Council of Ministers, taking cognisance of Israel's request, and promising to refer it to the executive for further consideration.

The evolution of European economic groupings in the past few years has been followed with considerable anxiety by Israel. Nearly 66 per cent of her exports and an even larger percentage of her imports are transacted with Western Europe. Tariff discrimination in favour of North African citrus is already felt by Israeli citrus growers. When Britain is fully associated with the Common Market, an European economic integration widens, it will mean a further serious blow to Israel's foreign trade.

Israeli economists are fully aware that any affiliation with the Common Market, even of the least binding type, will create many difficulties. Most Israeli industries are young, inexperienced, and nurtured on a high protective tariff barrier. Given enough time many of these industries may improve production techniques and reach sufficiently sizeable proportions to be able to compete in the world market. If, however, Israel is forced at once to throw open her doors to European imports many of these industries may have to be abandoned while still in their infancy.

Affiliation with the Common market may also force the Israel Government to seek new sources of revenue to replace income from import duties, which at present help to balance the budget. Several committees of experts, at various levels, have studied during the past four years, the possible effects the "Six" and "Seven" may have on the Israeli economy. Although no final conclusions have been reached by most of these committees, there is general agreement that, as dangerous as any affiliation with the Common Market may be for the Israeli economy, it would be even more hazardous to ignore the challenge.

Full membership is not being seriously considered by Israelis. They would prefer an affiliation similar to that just concluded with Greece, which would enable gradual integration within the European economy. If this proves unacceptable, Israel hopes to sign a trade agreement with the European nations comprising the Common Market. Provision for such affiliation and agreement was made in the 1957 Rome Treaty, which created the E.E.C.

Prolonged hesitation and cautious diplomatic probing preceded Israel's action. A rebuff by the Common Market, however carefully worded, would mean not only a serious diplomatic blow but could also cause a grave delay in Israel's attempts to adjust her economy to the major changes that are taking place in Europe.

Opposition to including Israel in any way in the E.E.C. is only in small part an economic issue. Few European economic interests fear Israeli competition. The level of wages in Israel is not lower than in most West European countries. Also, Israel does not require large-scale economic aid, such as was required by Greece as a pre-requisite for affiliation with E.E.C.

Resistance to Israel's affiliation with the Common Market is mainly political. Officially it is claimed that Israel is not in Europe, and agreement with it can set a precedent, especially since the Common Market's relations with Turkey and other European countries have not yet been clarified. Several E.E.C. members especially Italy, prefer not to antagonise the Arabs by coming to terms with Israel at this time.

All attempts on the part of Israel thus far to pave the way for negotiations with the Common Market have not yielded results. Last year, however, following talks on the technical level, Israel was presented with a lengthy questionnaire, which was supposed to serve as the basis for any future talks. The speed and comprehensiveness with which Israel replied surprised E.E.C. officials. Nevertheless, when the subject was raised informally before the Council of Ministers, it was hinted that Israel should not ask for discussion to take place until after an affiliation agreement with Greece had been concluded.

The green light has now been given for Israel to take the first step, but unless the economic scene changes drastically Israel still has a long way to go before its relationship with the European Economic Community takes final shape.

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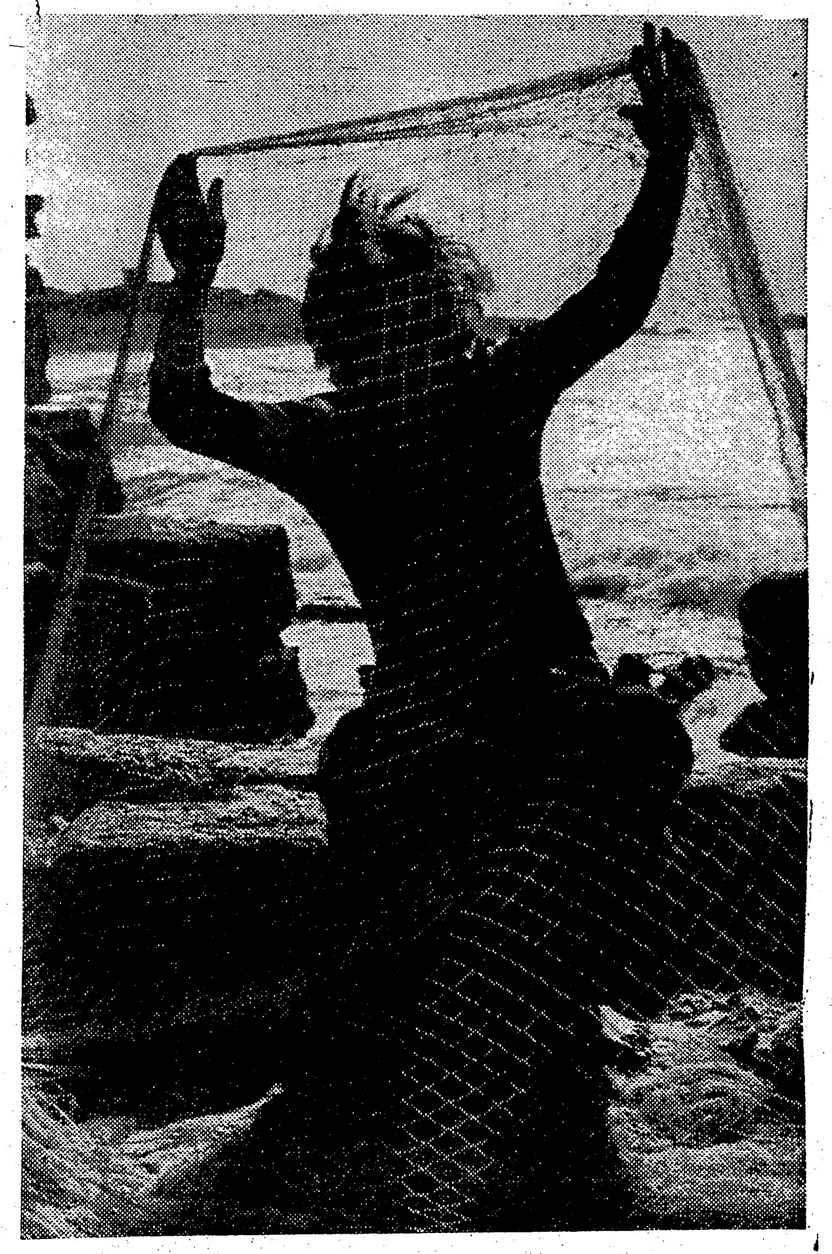

JEWISH FISHERWOMAN IN CESAREA

BANK "ADANIM" MORTGAGES & LOANS LTD.

BALANCE SHEET AS OF DECEMBER 31, 1960 (to be presented for approval of the General Meeting)

IL. 31.12.1959 (Adjusted)		IL. Registered	IL. Subscribed and paid-up
	CAPITAL AND RESERVES:		
	Share Capital:		
1.00	Founders' Shares of IL10	1,000	100
115,000	4.5% Cumulative Preference Shares of IL5	250,000	180,000
15,000	Ordinary Shares of IL1	499,000	499,000
—	Ordinary "A" Shares of IL1,000	750,000	—
225,108		1,500,000	679,100
380,892	Advances on Account of Allotment of Shares		92,309
5,714	Profit and Loss Account:		
	Credit Balance		16,658
611,714			788,067
5,457,496	LONG TERM LOANS:		
174,600	The Treasury of the State of Israel (mainly secured by a floating charge)	6,548,660	
	Participation of Sundry o/a of Loans	444,668	
5,632,096			6,993,328
137,919	OTHER LIABILITIES:		
	Creditors and Credit Balances		446,584
420,444	CONTRA ACCOUNTS:		
	Guarantees Granted and other Accounts		500,948
6,802,173			8,728,927

IL. 31.12.1959 (Adjusted)		IL.	IL.
	LOANS:		
5,733,843	Secured by undertaking to register mortgages, other securities and guaranteed fully or partially by third party (including short term credits)		7,561,197
121,163	CURRENT ASSETS:		
—	Cash and Banks	154,058	
519,123	Securities—at Cost	127,410	
	Debtors and Debit Balances	370,511	
640,286			651,979
7,600	FIXED ASSETS:		
	Furniture and Fixtures, at Cost less Depreciation		14,803
	CONTRA ACCOUNTS:		
420,444	Receivers of Guarantees and other Accounts		500,948
6,802,173			8,728,927

Note: Part of the Long Term Loans Received and of such Loans granted are Linked fully or partially, on usual terms. Fluctuations of the Index, if any, are not incorporated in the above Balance Sheet.

MEYER W. GASNER, Toronto Member of the Board of Directors
ITZCHACK HECHT, Tel Aviv Member of the Board of Directors
MANFRED L. LEHMAN, New York Member of the Board of Directors
MOSHE KELMER, Tel Aviv Member of the Board of Directors

AUDITORS REPORT TO THE SHAREHOLDERS OF BANK "ADANIM" MORTGAGES AND LOANS LIMITED

We have examined the above Balance Sheet, we have obtained all the information and explanations which, to the best of our knowledge and belief, were necessary for the purpose of our audit In our opinion, proper books of account have been kept by the Bank, so far as it appears from our examination thereof.

The said Balance Sheet is in agreement with the books of account. In our opinion and to the best of our information and according to the explanation given to us, the Balance Sheet gives a true and fair view of the state of the Bank's affairs as of December 31, 1960.

Tel Aviv, April 9, 1961.

FREIDENBERGER, JOSKOVITZ AND MANN
Certified Public Accountants (Isr.)

ALEXANDER BARON'S

A SHORT STORY

(Continued from page 18)

on foot beside his horse. Barefoot slum boys came running and whooping past — I used to envy them for being barefoot and for being allowed to wear such exciting, ragged, dirty clothes.

Then my grandfather came home. I greeted him eagerly and gave him a warm kiss. I was fond of him for his manliness and his moustache and the tales he told me. It was my chance to make peace without disgrace, to keep my little paw in his hand and trot indoors at his side .Perhaps I wanted to. But a fatal spurt of obstinacy prevailed. I stayed outside.

He must have spoken to the others about me. A few minutes later my mother came out, and invited me to come inside like a good boy. I went mute. She asked me gently what was the matter, and I whined that I wanted to go to my other buba. She snapped, "Wait!" and went inside.

Time passed, the afternoon grew cold, a new boredom seized me and I sat on the wooden doorstep feeling sorry for myself. Anyone (in my child's world) who thwarted my wishes was a sinner. My grandmother, my parents, were alike the objects of my blame. They were wicked. Tears stung my eyes.

My father came out. He said: "Don't be silly. Come inside. Talk to your buba and zaida." I muttered that I wanted to go to my other buba. He said, "Come inside, buba's got some nice pletzels and hot milk for you." I was suddenly famished at the mention of the soft, delicious rolls strewn with poppy-seeds, but I said that I was not hungry. He asked me if I wanted a good smacking. I scowled at him. He took me by the shoulder and started to drag me in. I uttered a preliminary howl .He let me go. We faced each other.

I was well aware of his problem. He was no believer in spoiling children and did not want to let me get my own way, particularly when that way involved behaving rudely. On the other hand, if I was dragged inside crying, and screaming that I wanted to go to Spitalfields, it would hurt my grandparents — not only on their own behalf but on mine, for they could not bear to see me in tears. At last he said, "Come inside and sit for a few minutes like a good boy, and then we'll go."

I was contented. I went inside, sat politely but threateningly on the sofa for a little while, then stood up to join in the goodbyes. I knew that I had won. I knew, too, that my grandmother knew what had happened. Gently, with the same sweet, shadowed smile as always, with undiminishable love, she stooped and put her hands, her big, ugly hands, one on each side of my face. She kissed the top of my head while I stood like a little block of wood, and she said: "Nu, geh gesinterheit."

With no response, no shame, no guilt, no backward glance, I ran straight out into the street and jumped up and down, filled entirely with the joy of release, impatient for my parents to take me where I wanted to go.

Both my grandmothers have been dead for many years. These two dear women, different from each other in so many ways, were alike in the qualities a child cannot see: goodness, devotion, simplicity of heart.

I am writting this story because I dreamed of my father's mother recently. In my dream, the whole episode I have told was re-enacted. But in one respect it differed from the real event. At the end of the dream, before I ran out. I took my grandmother's hands and kissed them.

When I woke up I could still see her hands clearly. I can see them now. Her face I remember remotely, not sharply, and in the dream it made no impression on me at all. But her hands, the hands that used to hold my face between them — they were big and bony, humped with great knuckles, their skin of a transparent white, on the palms hard and smooth as varnish and scored with multitudinous fine lines, on the backs wrinkled, with fat knotted blue veins and brown splotches. Ugly hands? The painter Constable once said, "I never saw an ugly thing in my life." They were the kind of hands that inspired Rembrandt and Rodin. They were hands that told the whole story of her life: toil, toil, toil, with no reward to hope for expect a little love from her children — and their children.

A dream is a strange, miraculous phenomenon. I marvel at the powers of a human mind: that into the consciousness of a child, selfish and unfeeling as children can be, there can sink unbidden a memory like the memory of this pair of hands, which can come to the surface after thirty-five years have passed; to re-create in the deep darkness of sleep a long-vanished scene; but also to enact what was missing in real life — the kiss. the act of repentance; to teach the sleeper at last the lesson of love.

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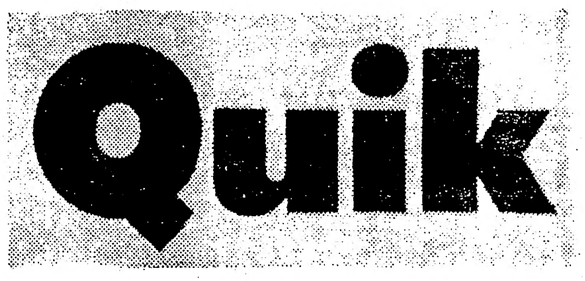

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ISRAELIS TO RUN BURMA HOTELS BUILT BY SOVIET

JERUSALEM — The Manager of the King David Hotel in Jerusalem, Reuven Geffner, is leaving shortly for Upper Volta at the invitation of President Yameogo to draw up and conclude a contract to manage a 50 room hotel in Quagadougou.

Construction of the Upper Volta Government-built hotel is to be completed within two months, and President Yameogo expressed the wish that it be opened prior to his country's independence celebrations in December.

The Quagadougou hotel will become the fifth hotel abroad under the management of the Hotel Division of Federman Enterprises, on whose behalf Mr. Geffner is negotiating the contract.

He returned only this week from Burma, where a fortnight ago he signed a five-year contract to run the 240-room Inya Lake Hotel near Rangoon, built as a gift by the Soviet Government. It will be operated jointly by the Burma Economic Development Corporation and Federman Enterprises' Hotel Division.

Under the terms of the agreement the Israeli firm is to receive 20 per cent of the gross operational profit. Federman will provide the Assistant Manager and ten other hotel personnel experts.

The Burmese Government Economic Development Corporation, with the assistance of Israeli architects, will have to take care of interior decoration, furnishing and building modifications to make the official opening of the hotel possible next June.

The Israeli firm will open the hotel temporarily next December for a fortnight, however, to help accomodate some of the 70,000 people expected in Rangoon at that time to attend the South-east Asian Games.

During the year, before the official opening, Burmese personnel will spend time in Israel training in local Federman hotels.

Meanwhile, the 100-room Lafya Rest House in Ibadan, capital of West Nigeria, is already operating successfully under a similar management contract. Another 100-room de luxe hotel is now under construction in Ibadan and will also be run by Federman Enterprises. The hotel's interior is being designed by S. Rosoff, a Haifa architect.

An additional 60-room hotel in the vicinity of Porte Novo, capital of Dahomey, is at present in the planning stage. Solel Boneh will shortly start construction.

DIED IN 5721

RAPHAEL SABAN

The late Chief Rabbi of Turkey

NEW CHIEF RABBI FOR TURKEY

ISTANBUL, (JCNS) — Rabbi David Asseo was elected Chief Rabbi of Turkey by the Electoral Council of all Jewish Communities. The Council, comprising 20 religious and 40 lay delegates was chosen last month for this special purpose as required by a recent Turkish law on minority communities.

The election of Rabbi Asseo was unanimous. In his first speech he appealed for harmony inside the Community and asked the people not to kiss his hands. "Let us be simple, natural and honest", he said, and let us refain from kissing the hands of the Chief Rabbi or doing any exaggerated gestures".

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A RELIGIOUS REVOLUTIONARY

(Continued from page 12)

the Seminary Teachers' Institute, and in the following year (1910) he became Professor of Homiletics at the Seminary proper. After fifty years on the faculty he is still teaching the philosophy of religion.

While maintaining the rigorous academic standards which Schechter and Schechter's successors have insisted upon, Kaplan has not confined his interests to the study. Indeed, his dissatisfaction with his position in the rabbinate arose from a desire to solve problems, rather than to pass them by.

This was in an age which was shattering for the traditional Jew; in the tenements and sweatshops of New York, as well as in its mansions and counting houses, but, above all, in its college lecture rooms, the old Jewish world was falling to pieces. Orthodoxy could not think of Judaism except in terms of Eastern Europe; Reform was de-Judaised and aloof from the people. With the divided soul of the maskil, Kaplan was torn by the problems which troubled many a Jewish intellectual.

Emotional attachment made him value the Jewish practices which Reform wanted to discard, but philosophical training made him unable to accept Divine Revelation which was the sanction for those practices on which Orthodoxy insisted.

Kaplan proved himself sufficiently acclimatised to the New World not to be hesitant about revamping the intellectual furniture to meet the needs of the moment, hence Reconstructionism. He tried to express his ideas by organising the Jewish Centre in 1916, but the members preferred to adhere to Orthodoxy, so Kaplan resigned and founded the Society for the Advancement of Judaism in 1922.

In 1934 he developed his ideas in "Judaism as a Civilisation" a work which displays keen argumentation as well as extensive reading. In the same year he founded "The Reconstructionist", a forthnightly magazine, in which, with same penetrating skill that enlivens his conversation, he commented on the issue of the day. Kaplan dedicated the Reconstructionist movement to the advancement of Judaism as a religious civilisation, to the building up of Eretz Yisrael as the spiritual centre of the Jewish people, and to the furtherance of universal freedom, justice, and peace."

Now the immediate concern of Reconstructionism is with the Jewish group, and the name suggests Kaplan's concern to re-create the old Jewish group life, which he had seen falling apart. Religion is "a natural social process", based on the consciousness of the group, and a thing is holy which the group feels to be of supreme importance. The God-idea has its place as one of the factors which have vitalised the spiritual life of the Jewish people, but it is denuded of its supernatural element.

Under Kaplan's inspiration the Reconstructionist programme has had a high moral and intellectual content. He has framed a ritual which is both modernist and Hebraic; he has cultivated an outlook which is conscious of its Jewish identification yet concerned with the larger world.

Kaplan's ideas have had a wide influence. There was a time when he was the canterising agent at the Seminary; and besides, his

(Continued on page 48)

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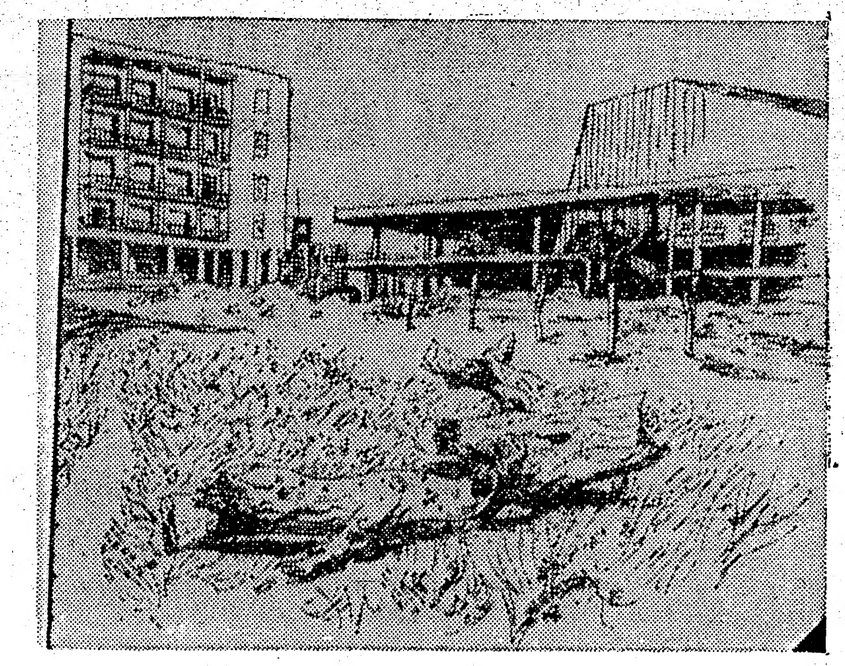
Music In The Land Of David

By PETER GRADENWITZ

Enthusiasm for music in the Land of Israel from the early decades of the Return to Zion to our days has always been strong. Tel Aviv had its first music school in 1910, when the population numbered a mere 300, and its first opera ensemble in 1924, when there were just over 3.000 inhabitants. Today Israel has 26.000 subscribers to the Philharmonic concerts. a permanent opera, symphony orchestras in Jerusalem and Haifa, a Youth Symphony Orchestra, and the Ramat Gan Orchestra. Jerusalem has the Rubin Academy of Music; Tel Aviv, the Israel Music Academy; and Haifa, the Music Institute. A Music Teachers' Seminary is in existence, and many music schools function in the larger and smaller townships and the kibbutzim

Surprisingly however, there has been a comparative dearth in Israel of music books and musical publications. Though the demand is obvious for such material, publishing is expensive in a small country, where the scope of an edition must remain limited, and there is little opportunity for export. Teachers have thus mainly to rely on the internationally known editions of classical and modern music textbooks. Only during the war and the first years of Statehood, when imports were severely curtailed. did publishers (mainly music shops) print some classical non-copyright editions of the best known works. But even now it would hardly be feasible in Israel to publish even collected editions of Beethoven's and Schuman's standard classics on a profitable basis.

Palestinian and — later — Israeli song-books developed from mimeographed sheets to well edited albums. It is interesting to look today at the first song-sheets collected, and partly composed by Abraham Zvi Idelsohn, pioneer of Jewish musicology. Idelsohn wrote the musical notation from right to left as in Hebrew. Basic material can still be found in early collections by Yehuda Sharett (brother of Mr. Moshe Sharett), whose choral music and "Seder of Yagour" are among the most striking examples of Israeli folkmusic. Much pioneering was done by the Cultural Department of the Histadrut which provides the kibbutz movement, the villages, and the schools with choral and instrumental music of the masters and of Israeli composers. Text-books on the recorder (Dora Rosolio), on guitar playing (Moshe Jacobsohn), on the mandolin (Shlomoh Yoffe), and on folk-dancing, are among the more important of the Department's published works. One of its collections recently issued is Dr. Herzl Shmuel's "History of the Choir".



ISRAEL'S PHILHARMONIC

By HIM

The first Israeli compositions proper were published by Benno Balan in Jerusalem and Negen in Tel Aviv; the Cultural Department also released some small-scale works, as did the Printing House of P. Naidat. In 1949 Israeli Music Publications came into being, first in association with the League of Composers and later as an independent non-profit limited company. This internationally known house now has a representative catalogue of Israeli solo, chamber, and symphonic music. Recently, the newly organised Composer's League renewed interest in publishing but apart from two albums of songs, nothing has appeared so far. The League also subsidises a periodical, "Bat Kol", edited by Dr. Shmuel and Michal Roehr, which has a broad appeal, catering for both professionals and amateurs.

None of the publishing enterprises in Israel enjoys Government or institutional assistance, and this severely hampers the development of an artistically and commercially important branch of Israeli cultural activities.

Records have done much to popularise Israeli music. Up to a few years ago Israeli music meant just folk-songs and popular "hits" for most people abroad, but today Israeli and foreign recordings of symphonic works are also available, and more are in the making. An example was set by the M.G. M. Company in the United States, which issued recordings of works by Paul Ben-Haim, Oedoen Partos, and Robert Starer. Recently Israel's own Hed Arzi has released Israeli Music for two Pianos, works by Boscovich, Alexander, and Salomon, and a symphonic record by the Youth Orchestra under the

(Continued on page 54)

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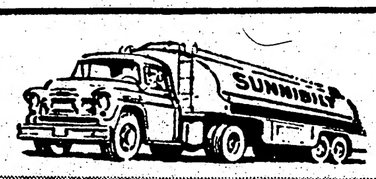

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CANADIANS BUILD PLANT IN ISRAEL

TEL AVIV — A group of Canadian investors, headed by Louis Lockshin of Toronto, will build a plant in Israel to produce small-diameter steel pipes, according to Israel Investors' Report.

Pipes from the new plant, in a southern industrial development, will be used to make electric conduits and metal furniture for schools and hospitals.

Negotiations are underway with a furniture manufacturing company to join with the Canadian investors in establishing another firm to produce metal furniture.

In addition to the domestic sales potential, a good export market is seen in West Africa.

An independent newsletter, Israel Investors' Report is published twice monthly in co-operation with the Bank Leumi le-Israel B.M., the Foreign Trade Bank and Ma'ariv, Israel's largest daily paper.

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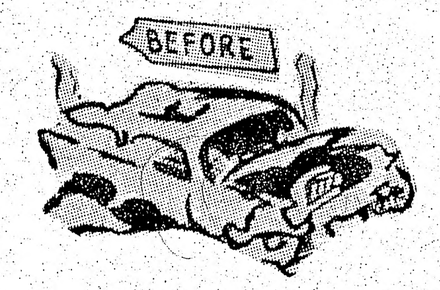

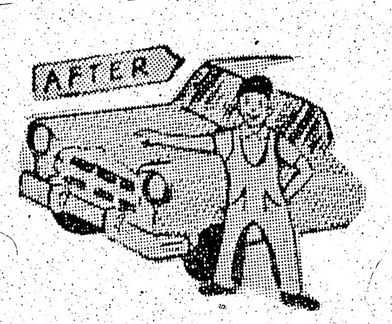

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The Binding of Abraham

If it's murder You will have
I'll have none of You.
He's just begun
To live. I found You.
Not my son.

I might as well have stayed
With Sin. At least
He was of my race.
My father carved his pale
Moon-face.

A sheep did for him
Most of the time.
Oh why, my Lord
Did I plead for Sodom's sons
Against Your sword?
Did You decide it then?
My son for other sons—
And sentenced me—
Even as I bargained
For but one fee?
Yes, You know I'll bind
As surely as I'm bound
To You, my One.
Myself?
Not bound to Abraham?
My son!

HITCH-HIKED FROM ENGLAND

TEL AVIV, (CJN) — Maccabiah Village, at which hundreds of competitors in the Maccabiah games will play, was officially opened last Friday.

The Village has the aspect of a luxurious military camp. The mean temperature is ninety degrees in the shade, which remains pat almost until nightfall.

The proudest man in the Village today is Joe Schuster from Edgeware, London, England. After having failed to make the British Maccabiah Team in a ten thousand metres competition, he hitch-hiked to Israel to see the games.

Schuster set out on August fourteenth. He walked across London, got a lift to Dover, thumbed rides across France to Switzerland and hiked to Italy. There he got rides to Venice, continued on foot through Yugoslavia via Bulgaria, thence across the Arab States. He was turned back at the Syrian border after stating his purpose. Frustrated he walked backed to Ankara.

Here he cabled home for an air ticket and flew to Lydda, landing only one hour after the arrival of the British team, with whom he had breakfast.

All told, Schuster hiked two hundred miles.

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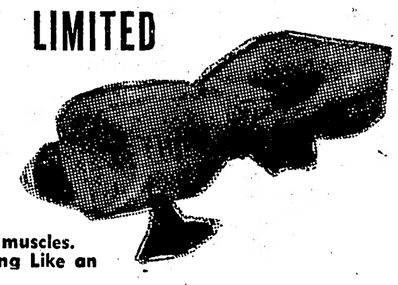
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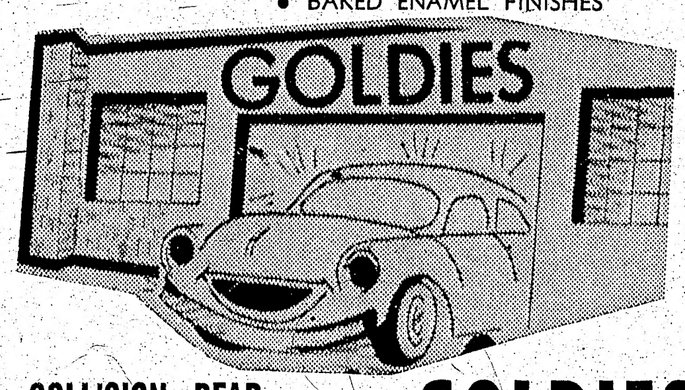

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ILYA EHRENBURG

By GEOFFREY WIGODER

LITERATURE'S PUZZLE: MOSCOW'S COURT JEW

Ilya Ehrenburg is a sort of Russian Talleyrand. Whatever permutations and combinations have been dominant in the Kremlin, he has retained his standing. He recalls those dolls with a weighted anatomy, so constructed that however you throw them they emerge erect. Despite his early opposition to the Bolsheviks, he became an unofficial spokesman for Stalin and has managed to retain a significant position through all subsequent changes. His attitude to Jewish matters — as befits a Hofjude — has mirrored the official Russian line; during the war he was a member of the Jewish Anti-Fascist Committee; in 1948 he inaugurated the anti-Zionist campaign with an article in Pravda, and in recent years he has toned down his attitude to the extent that when his 70th birthday was marked this year, he told the Soviet Writers' Union gathered to honour him, "I am a Russian writer. And so long as even a single anti-Semite exists in the world, I shall proudly reply to questions about my nationality 'I am a Jew' "**). This, in fact, echoed his autobiographical sketch in the "Soviet Writers' Who's Who" which appeared three years ago: "I cannot speak Yiddish, but as for my being a Jew, I have more than once been reminded of the fact by people who, apparently, believe that human blood has some special racist characteristics. I am not a racist. I have never been one, but so long as there exist racists I answer, when asked about my nationality, 'I am a Jew' ".

Recently, excerpts have been appearing in the publication "Novy Mirnof" of Ehrenburg's autobiography "People, Years, Life", and as many of these have now appeared in English, it is instructive to read those sections dealing with his Jewish background and his attitude to things Jewish. So far, he has been dealing with his childhood and early environment in a bourgeois Jewish family. He writes tenderly, and sometimes with sorrow, about Jewish life in old Russia; such themes have for years been unwelcome in Soviet literature and Ehrenburg's writings have aroused excitement among Soviet Jews.

TRADITIONAL HOME

He was born in Kiev in 1891. "My mother cherished many traditions", he writes, "she had grown up in a religious family where they feared God. She never forgot the Day of Judgment in heaven and the pogroms on earth. My father belonged to that first generation of Russian Jews who attempted to tear themselves away from the ghetto. He was an unbeliever and condemned Jews who accepted the Russian Orthodox faith to ease their fate, and from early childhood I learnt that one must not be ashamed of one's origins. At the age of eight I knew perfectly the meaning of the Jewish pale of settlement, Jewish residential rights, the Jewish quota in schools and universities, and pogroms. I did not pray to any God, Jewish or Christian. I understood the meaning of the word 'Jew' in my own way; I belonged to a people whom one was allowed to insult; this seemed to me unjust and, at the same time, meaningful.

"I read somewhere that the Jews crucified Christ. Uncle Liova said that Christ was a Jew. My nurse Vera Platonovna told me that Christ preached, 'When one is slapped on the cheek, one must present the other'. This I did not like.

"When I was five we moved to Moscow and here I grew up and played with Russian children. There were three Jews in my class and we never felt that we were

(Continued on page 28)

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EHRENBURG...

(Continued from page 27)

alien. But our friends envied us when we could play in the yard during the periods devoted to religion. During my childhood and adolescence I never encountered anti-Semitism: we heard about the Kishinev pogrom but I knew that the guilty men were the Czar, the governor and the police; I already knew that all decent people were opposed to autocracy.

"This was a strange period: a period of abominations and illusions. The fate of a convicted innocent French officer alarmed the best men in Europe. But I was sure everything would change by the time. I left college. I could not imagine that in the book of my life, so many pages would be devoted to the question which, at the birth of the century, seemed to me a survival doomed to extinction.

"My cousin, a student, once showed me, when I was still an urchin, a long-haired man in glasses and said, 'This is Sholem Aleihem'. I had never heard of him then and to me he seemed one of those learned cranks who sit over books and sigh significantly. Only much later did I read books by Sholem Aleichem and I laughed and I sighed. I wanted then to recall the face of the 'learned crank'."

Future instalments are due to appear and should also touch other Jewish aspects with which Ehrenburg's career has been soaked. Thus, in the 1920's, he wrote "The Stormy Life of Lazik Roitshvants" (not mentioned in his own autobiographical entry in the "Soviet Writers' Who's Who") which tells of a Russian Jew who reaches Palestine but finds the Jews there as bad as non-Jews in exploiting the Jews and decides to return to Russia.

NOVEL OF JEWRY

After the war, he spoke of writing a great historical novel on the martyrdom and heroism of Soviet Jewry and began to collect eyewitness reports of Jewish sufferings at the hands of the Nazis and their allies. But when a large part of the manuscript was ready, the Russian authorities told him openly the book would not be published and he gave up.

The 1948-55 period was difficult for Ehrenburg who compromised his integrity by reflecting the Stalinist line and attacking "rootless cosmopolitans" and the attachment of Soviet Jews to Israel. He said that the only thing Jews had in common was their reaction to anti-Semitism and that there was no such thing as Jewish people. When he was abroad he denied knowledge of the fate of the missing Jewish writers (who it is now known were killed) or else said they were working normally. But the fact remains that with the "thaw" (to use his own expression), he has shown himself more closely bound to Jewish tradition than Pasternak who saw in baptism the solution to Jewish problems.

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"KING OF THE GIPSIES" IN JERUSALEM

By MARK SEGAL

Mr. Segal is on the editorial staff of the Jerusalem Post.

—JERUSALEM—Name: M. Iono Yovanovitch; Pseudonym: M. Rotaru; Title: Vaida Voevod III, King of the Romanies.

That is how the first entries in the card index of our guest might look if he ever filled one in. It might mention that he is a writer (he has already reached his seventh volume in "The History. Symbolism, Traditions and Customs of the Gipsies," apart from a dozen novels or so, one a best seller: "Rumanian Rhapsody"), a painter and a musician, who is now about to make a film on his people's life. But the card would not show that Vaida Voevod the 3rd is the High Priest, Mentor and Teacher of his people.

To meet this short, dark man with the soft voice is to encounter a series of surprises. The initial impression is of ordinariness; then, as he speaks, one looks at the face and you notice the resemblance to the great English eccentric, Hannen Swaffer; but then you listen to his talk and watch the impenetrable eyes glitter, and throwing unwarranted scepticism aside, you bow to an intangible, and at times an uncanny, power. It is not only the comparison to a Theodor Herzl, a Redeemer of an Ancient People, which springs to mind; it is the manner — whether the giving of orders to a waiter in a restaurant, or the evocation of racial memories calculated to put a stop to the most sceptically aggressive of journalists.

KING ROTARU

THE PARALLELS

Pythagoras had it that two parallels never meet. But we (the Jews and the Gipsies) are as two parallel lines which have met throughout history and will continue to meet", our guest observes. This stretches back into the dim recesses of history. The Gipsies are said to have left Ur ("we were there before the Sumerians") at the time that the Patriarch Abraham embarked on his search for the One God and the Promised Land.

M. Rotaru ('please don't call me King, I am a Republican after all", he winced as the snobbish waiter addressed him as "Your Majesty") notes that the first gipsies touched on Europe at Greece together with the Phoenicians; indeed, in a number of languages the word for gipsy is derived from the Greek "tsiganos" — said to originate with Homer, meaning barbarians, for the tsiganoi lived in ghettoes and practised occult medicine with herbs. In English the word "gipsy" came into use, it seems, because historians presumed they came from

(Continued on page 30)

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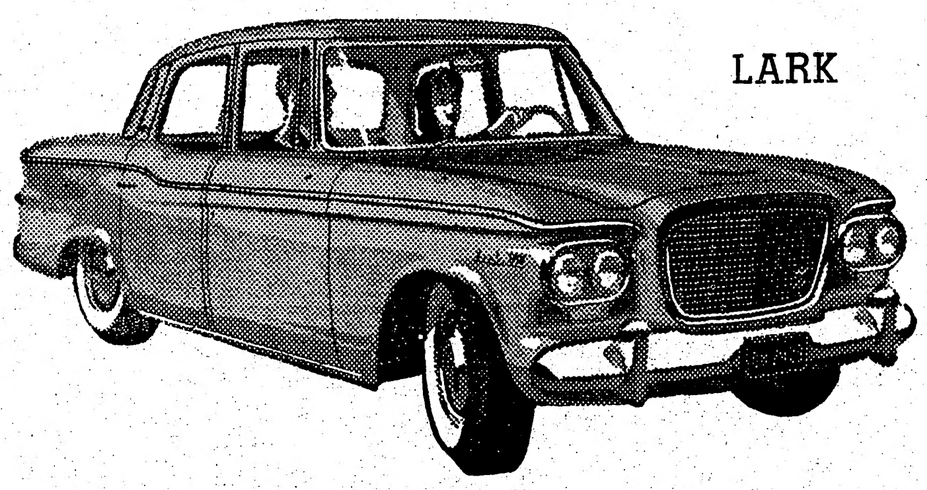
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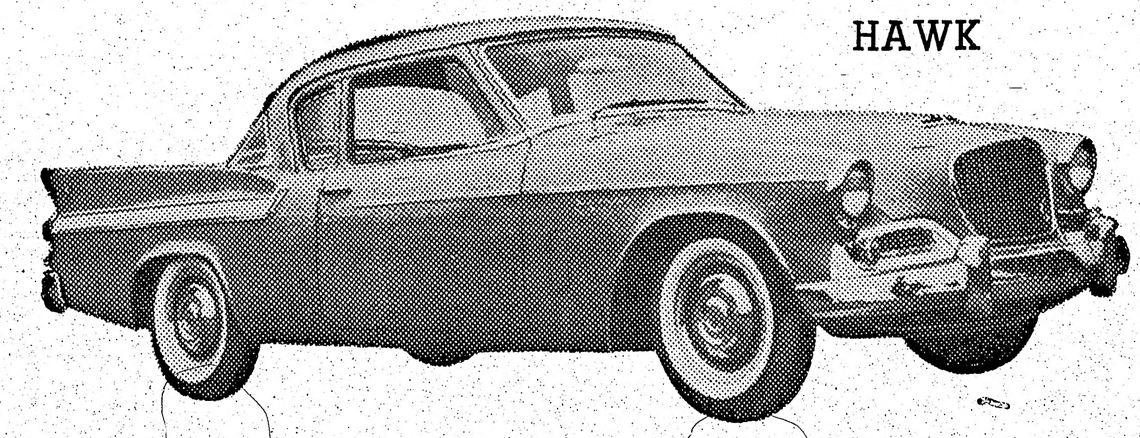
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KING OF GIPSIES

(Continued from page 29)

Egypt, while in Egypt they are still called Harami, meaning thief.

M. Rotaru was elected King on May 24, 1958 at a ceremony near Paris. He did not know until then that the High Court of the people meeting in Anara had chosen him. All one sees of tangible evidence on him is the small silver ring on his right hand ("a ring in itself is a great symbol of infinity and eternity") bearing the symbol of the two-headed eagle; the great seal of the Byzantine Emperors. Did the ring have supernatural qualities? we asked. He dodged: "Maybe yes, maybe no."

He resides in a quiet suburb of Paris. (Q. "Do you have a fixed domicile?" A. — with a slight shrug: "Of course, I have to set an example".) He has travelled far from his birthplace in Bessarabia, spending World War II in German concentration camps before moving to the West.

The Gypsies are divided into four principal tribes. His is the **Roudari** (friends of animals and wild beasts). His own father worked with dancing bears in market places, but he had an adopted father, a landowner, and spent his early years in a large library. During our walk along Tel Aviv's sea front he was followed by a small friendly dog who completely ignored the rest of the company, which drew his comment. "Even in the jungle the beasts become attached to us, never attack us."

The other tribes are the **Manouch** — traders; the **Caldarasha** — artisans in copper and iron; and the **Tshurarea** — craftsmen in gold and silver. ('Legend has it that Boaz fought the Moabites and discovered the enemy's secret: they had gypsies making long spears for them; so Boaz brought them over to his side and won the battle."

His travels are now concerned with his great mission: gaining international recognition for his people's rights. "We are against counting, but we know there are nine million of us in all lands". His visit to Israel was originally set off by the Eichmann Trial. He is deeply greateful that it was here for the first time that the indictment of a major Nazi war criminal included charges of murder of the gipsies. Three and a half million of his people were killed. Next year he will travel to New York and present a Bill of Rights aimed at the recognition of his people. This will precede the submission of claims for compensation as victims of Nazi persecution to the Bonn Government. "Only those gypsies who were surrounded by Jews were sufficiently aware of their rights to demand compensation; the others were so glad to just get out into freedom and the open places they forgot that such things were possible", M. Rotaru reminds us.

GRANDPA B-G

I do not think I have ever heard Mr. Ben-Gurion's name mentioned with such reverence as by M. Rotaru. "We gipsies call him **oda-do** — grandfather", he reports. He believes that Israel will aid his people in redressing ancient and modern wrongs — "to whom can you turn if not to brothers in suffering?"

Since his election to the supreme leadership, he has sparked a rebirth that is spiritual as well as organizational: "We are like a people reborn, starting from scratch". His immediate idea is to evolve an elite leadership group. One of his instruments to this end will be to send 40 youngsters to study and work in a kibbutz. "The kibbutz? — A fine school where you learn to create." To the question: "What do you intend doing with

(Continued on page 32)

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By H. LYON

Miss Lyon writes for the Manchester Guardian.

Nineteen years ago a young law graduate, Clara Meyers, her father, and her mother were arrested by Nazis in their home in the quiet university town of Leyden and taken to a concentration camp near the German border—one of the first Jewish families to be imprisoned in Holland. They were there for three years, during which Clara was by turns camp charwoman, night stoker, and washerwoman. This ordeal was made just tolerable by the knowledge that the whole Dutch population was doing what it could to sabotage and undermine Nazi activities; by the sympathisers who smuggled in food and brought news, and helped to lessen the horror of the long months when prisoners were removed a thousand a time and no one knew whether rumours of gas chambers were true. In 1944 all three were transferred to Czechoslovakia where they lived in the starkest living conditions until they were liberated by the Russians in 1945.

These do not sound the kind of experiences to make an internationalist, a convinced European; but they did. Clara Meyers is now an information officer (the only woman in the official spokesmen's group) of the European Economic Community, usually known as the Common Market. She is a remarkable linguist and answered telephone queries in Dutch, French, and German while talking to me in English. Indeed, she also spent some years as Information Officer to the Council of Europe.

Clara was born at Leyden, very near the Dutch bulb fields so loved by the tourists of many nations and by the Dutch themselves.. She attended a day school, like all Dutch children, until she was 17, when she spent a year in a boarding school in Middlesex to perfect her English. She enjoyed too strict, and that during the holidays the children tended to be spoilt. She was shocked, too, by the general ignorance she found in England of what went on in the world outside.

She was at her Northwood school during Hitler's ominous march into the Rhineland. Four years later, when she was preparing for her law examinations at

(Continued on page 34)

This portrait of Clara Meyers is by Marcelle Jamar

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YAKOV MOSHE TOLEDANO
Only Rabbi who was a member of the Government of Israel.

KING OF GIPSIES

(Continued from page 30)

them afterwards?" he replied: "They will be trees which will give their fruit". To whom and where? Wherever they are planted they will be fruitful", he says in deep faith.

He talks of seeking a land for his ancient people; "We have accumulated material, we have the cement and seek the water to make it into concrete". Yet he also talked of the "globe being ours, we do not recognize frontiers". So we asked if there was not a contradiction in this. "We do not like the idea, but we are tired of being misused by others and we seek our own land", he answered.

It seems he has his own troubles within his people, and will shortly convene a Council of Elders in Amsterdam to tell them of his ideas. (Q. What if they diagree? A. — with an astonished look: "They are obliged to obey.")

If their independent land is found, then they will have a new penal code serving them. They do not hold with capital punishment — "Our penalty is banishment from our people, and for us that means death."

Their religion is a great secret, and a well-kept one based on an ancient oral tradition handed down from one generation to another. He personally is deeply interested in Kabbala and prides himself on being one of his people's greatest experts on symbolism. All he was prepared to let us know was that we are now in the Epoch of the Fishes (that of the Christians) and moving gradually into the Era of Aquarius, which he says means fraternal brotherhood.

M. Rotaru feels there is something special about Israel. "There is the land which is sprayed with blood. In the air, in the cosmos, there hover the signs of freedom, hope and spiritual qualities", he said gazing into the starlit night. As for the much quoted Biblical phrase: "A land that consumeth its inhabitants", all he had to say was "a false witch said that".

To complete the impression — a story. "A man was drowning in the sea, his last hope of survival was slipping away when a bit further off he saw a straw floating on the surface. So he thought that if he could reach that straw he would be saved, so he followed the straw and was saved". After relating this story. M. Rotaru looked up and said "Of course logically it is impossible but it worked. I know."

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ISRAEL'S MAN OF THE YEAR

After the last Israeli elections Pinhas Lavon stated that Mapai's losses had been caused by Ben-Gurion's arbitrary action in the "Lavon Affair." Mr. Lavon, Israel's storm center last year, is now ready to take up the challenge for a new duel with Mr. Ben Gurion.

Who is Pinhas Lavon? What is behind the Lavon Affair?

THE MAN

First, the man.

The principal of "the Lavon affair," a controversy in Israel for almost seven years, is a man of calm persuasiveness and easy charm. But beneath the charm there is a stubborn will.

It is this latter trait that has led Pinhas Lavon into conflict with Premier David Ben Gurion. Mr. Ben Gurion's description in Tel Aviv of Mr. Lavon as "a liar" would seem finally to close any door to a reconciliation between the Premier and the younger man he apparently had once picked as his successor.

Mr. Lavon possesses a gentle, almost rabbinical manner. His straight hair, nearly white, is accentuated by dark, arching eyebrows that seem to express surprise and innocence. The effect is one of sweet reasonableness.

Behind this facade, his friends say, Mr. Lavon is imperious and, at times, vengeful. Even so, they say, he is more patient than Mr. Ben-Gurion in settling accounts.

MIGRATED TO PALESTINE

Mr. Lavon was born Pinhas Lubianiker on July 12, 1904, in the Polish town of Kopicinice, Eastern Galicia. He adopted the Hebrew name Lavon after he migrated to Palestine in 1929.

His name is pronounced Peen-has Lah-von.

Mr. Lavon says he first met anti-Semitism when he was severely beaten by a gang of fellow students at the University of Lwow. He has told friends the students' only charge against him was that he was a Jew.

For two years after his arrival in Palestine, he worked as a laborer in Hadera and helped found a settlement at Hulda. Mr. Lavon became active in Histadrut, the Israeli labor federation, and in the Mapai party, where he soon gained a reputation as a debater.

Premier Ben-Gurion began to groom him for public office.

MEMBER OF KNESSET

Soon after Mr. Ben-Gurion became Premier, he made Mr. Lavon his Minister of Agriculture and later Defence Minister. Mr. Lavon was elected a member of the Knesset (Parliament) in 1949 and has been a member since.

His enemies criticized him as an administrator. They say he inspired bitterness among subordinates. His friends say his main value to Ben-Gurion was shown when, as Minister Without Portfolio, he represented the Governments position in debates in the Knesset.

Mr. Lavon lives with his wife, Lusia, in a fifth-floor flat in Tel Aviv. His chief recreation is attending concerts, theatre performances and the movies with her. They customarily attend at least two movie showings a week.

PRAISED FOR SPEECH

One of Mr. Lavon's greater forensic efforts, his friends say, was an address a year ago to a Mapai party convention.

As friends recall the speech, Mr. Lavon never raised his voice, used few adjectives, and never descended to invective. Yet, they say, he made such a devastating attack on an opposition party that the address became a basic campaign document.

Mr. Ben-Gurion was so impressed that he referred to Mr. Lavon's speech seventeen times in his own address to the party convention.

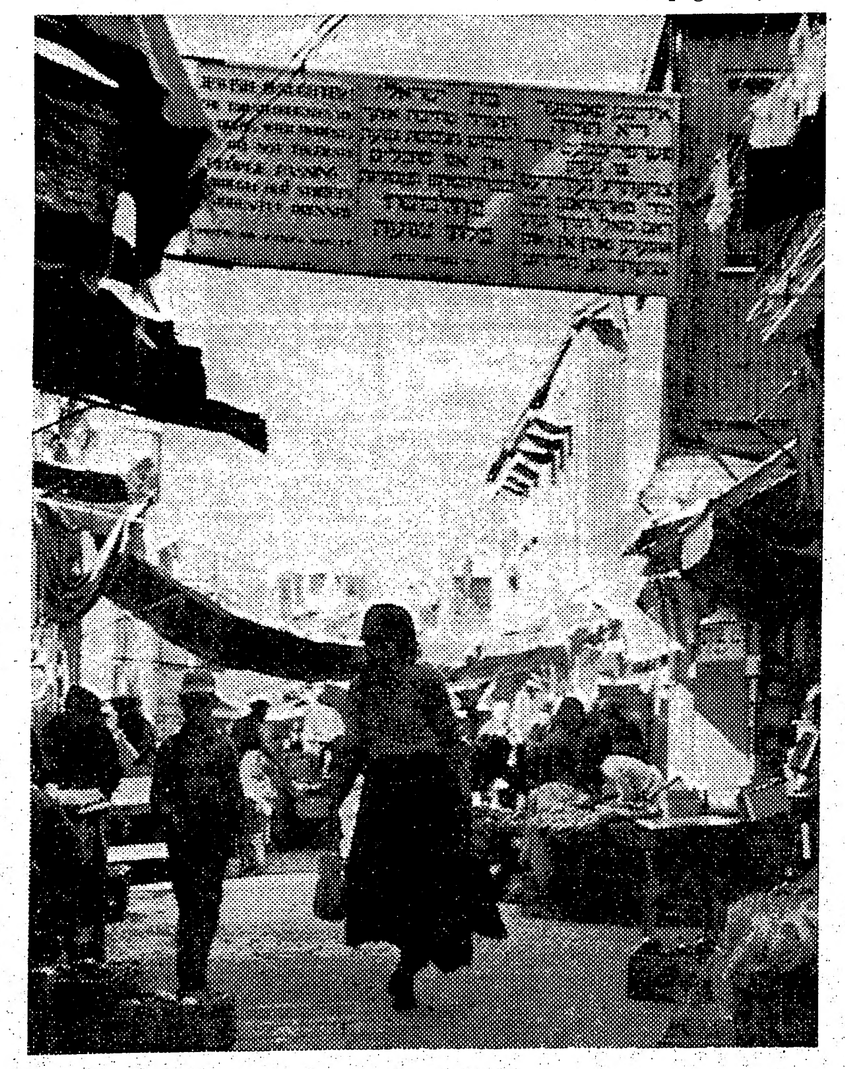
Whatever the result of the struggle between the two, Mr. Lavon has apparently won exoneration by the Israeli people.

"THE AFFAIR"

In July, 1954, Britain and Egypt initialed an agreement for the handing over of the Suez Canal Zone. The news was received in Israel with consternation. The military experts feared the military balance of power in the Middle East would be completely tilted to Israel's disadvantage by the handing over of bases, airfields, and equipment. And, moreover, they believed that the United States would begin a flow of arms to Egypt as the defender of the area.

A few months later, when the agreement was signed and ratified, Mr. Moshe Sharett, the then Prime Minister, charged Britain with having ignored Israel's interests in the negotiations with Egypt. He accused the United States, as well as the United Kingdom, with having "abandoned Israel to its fate as

(Continued on page 38)



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CLARA MYERS...

(Continued from page 31)

Leyden University, the Nazis arrested her father, a professor of civil and international law, and his only Jewish colleague. Clara joined in the students' protest strike — in answer to which the Nazis closed down the university for six months. Teaching went on in a makeshift way in the students' homes and Clara won her degree in the last examinations the university held. Shortly afterwards it was closed down for the duration of the war because of a second anti-Nazi strike by the teachers.

Clara was working as an assistant to a notary and her family had begun quiet preparations — like Anne Frank's family—to disappear from Leyden when the blow fell. One sister managed to escape. Two other sisters were in her stay — but thinks boarding school life vastly overrated by the English, especially for girls—partly because of the segregation of the sexes, and partly because she felt the discipline at school to be Japanese prison camps in Indonesia, and the first thing Clara did when, after the war, she had settled her parents again in Leyden was to determine to go to Indonesia to search for her sisters. As only military personnel could hope to get transport there she joined the Royal Dutch Army.

To her surprise she found herself in London on August Bank Holiday, 1945, together with other Dutch officers en route for the East—and with the other women officers had to sleep in bunks in a Tube station somewhere near Shoreditch. After five spartan but happy weeks in London, which she found an immensely inspiring city spiritually, although battered and war torn, she was finally put on a boat to Jakarta. There, after searching for many days, she found one of her sisters. After all they had each been through, neither recognised the other.

She stayed out there until 1947, working as welfare officer for Dutch and Indonesians still living in camps. As well as her social and cultural work she had a number of press duties, which she much enjoyed as she had always had journalistic ambitions. Gradually however, she became much out of sympathy with the Dutch Indonesian campaign, and accepted with alacrity an American offer to spend a year in the United States as a student of journalism. At Wisconsin University she gained an MA degree, but more important still, she says, was her discovery that she now not only wanted to work for an international cause but more particularly wanted it to be a European one. She had been following the early development of the United Nations Organisation and although she was thoroughly in sympathy with its aims she felt that she would like to work for a smaller unit that might go farther.

She found America congenial, and particularly enjoyed the insight into American life that she gained through vacation jobs. So it happened that she was out in the wilds of Arizona, working as counsellor to a troop of holidaying Camp Fire girls, when she received a cable offering her a job as information officer in the newly formed Council of Europe at Strasbourg.

She accepted this job happily because it corresponded to her wish to work for an international organisation smaller than the United Nations and it really seemed that great steps might be taken towards the unification of Europe by a Council whose statute states that "the aim of the Council is to achieve a greater unity between its members for the purpose of safeguarding and realising the ideals and principles which are their common heritage." In

(Continued on page 36)

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Thou Shalt Not Worship Idols

Bible vs. Lipchitz and Epstein in Israel

Among the works which aroused protest in Israel are Sir Jacob Epstein's female figure (above) and Jacques Lipchitz' "Blossoming"

By JOSEPH FRIED

JERUSALEM—Religious zealots moved last week to bar the exhibition here of the works of renowned sculptors Sir Jacob Epstein and Jacques Lipchitz. They protested that the works violate Biblical dictates against "idols."

Rabbi Menachem Porush, a leader of orthodox Agudat Yisrael Party, declared: "We will not permit the holy city of Jerusalem to be the home of any idol collection."

Touching off the dispute is the contribution to the Israel National Museum here of original plaster models by the late British sculptor Epstein and by Lipchitz, who was born in Latvia but has long lived in the U.S.

Lady Epstein is donating more than 200 plaster models from which all of Epstein's bronze statues were cast.

Lipschitz, 70, has bequeathed his life's work, comprising 300 plaster originals, to the museum, now under construction here.

Both Lipschitz and Lady Epstein were inspired to donate the works by New York showman Billy Rose, who is no stranger to Rabbi Porush's anti-statue crusade. Porush led the campaign two years ago against the display here of Rose's huge, costly collection on the same ground—that they violate the Book of Deuteronomy's ban on statues.

Porush said he intends to protest before parliament the plan to bring the Epstein and Lipchitz collections here. He is a deputy in Parliament, which reconvenes next month.

If their parliamentary efforts fail, the ultra-orthodox elements will appeal to overseas supporters for help.

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CLARA MYERS...

(Continued from page 34)

1958 when the Common Market was set up she was able to transfer to this new European unit which suffers to some extent, in her opinion, from having only six members, but, being tighter knit, is able to achieve much more. She added that she personally would welcome the adhesion of Great Britain, speaking as an individual and not as an official of the community.

"In any case," she said, "questions of such a political nature are not my affair; my own work is only partly concerned with politics and a good deal with economics. I have to answer general questions on the Common Market for the Dutch press, and technical questions on agriculture for all nationalities, including countries such as Great Britain who are not members of the Six. I am expected to have an overall view of all questions concerning agriculture — including questions of tropical products, which relate to the sixteen African countries at present associated with the Common Market.

"My work entails occasional lectures and radio broadcasts, the preparation of reports and brochures, and a good deal of travelling from Brussels, mainly to Holland and to Strasbourg where the European Parliament meets. I find it very demanding, but immensely stimulating and interesting. It doesn't give me much time for sports, although I enjoy rowing and skiing when I get the opportunity."

Miss Meyers ended our discussion by saying that while she is no feminist, she wishes that European women would take a greater interest in public affairs. Indeed, her life story itself is evidence of the need for all European men and women alike to look forward to their common future, and to bury their divided past.

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By MAURICE CARR

ADIEU BOURGUIBA!

PARIS —

Like fire and water, candour and politics do not go together. If they did, the rallying-cry of the Tunisians today at Bizerta would be: "Bourguibism is dead. Long live Bourguiba!"

With premeditation Bourguiba slew his own doctrine of moderation, in the hope that he would thus improve his prospects of sheer physical survival. He would not have done this had he not felt that his plight had become desperate. Yet his sudden political self-renunciation took the world by surprise, for to all appearances he was thriving.

He, the leader of a poor, underdeveloped, insignificant little country, had come to be looked upon as a key figure in the world arena. Almost as a matter of course, he was the first foreign Head of State to be invited to the White House after President Kennedy took office. Until lately. U. N. Secretary-General Hammarskjold had been leaning quite heavily on Bourguiba as a prop, a stabilizing influence, among the newly-independent Afro Asian lands.

Bourguiba's strength stemmed from the originality of his outlook. Here was an Arab, an African, a nationalist, a lifelong rebel, who, after the liberation of his homeland, knew how to desist from hatred and turn his energies to constructive peace with a dispassionate sense of history. A fierce anticolonialist, he had no more quarrel with the West when it became ex-colonialist; on the contrary, he deemed cooperation with the masters of yesteryear essential for the swift emancipation of his people economically, socially and culturally as well as politically.

Not only in this, but in another vital respect, Bourguibism was the antithesis of Nasserism. The Egyptian dictator dreams aloud, and schemes incessantly, to establish a pan-Arab empire stretching from the Atlantic to the Indian Ocean and from the Mediterranean deep into Black Africa. Far more modest is the Tunisian President, not necessarily in character, but by force of circumstances.

In particular, he is obsessed with an unconcealed dread fear of his being eaten up by the voracious Algerians. Hence his prolonged and frantic, albeit unavailing efforts to convert the F.L.N. "Algerian Provisional Government" to Bourguibism-cum-Gaullism, that is, to acceptance of national independence on terms of friendly association with France.

GRAND VISIONS

Like De Gaulle, Bourguiba has — or rather had until recently — grand visions of a Franco-Maghreb partnership at the heart of a wider Eurafrican community, in which a mighty Algeria, dedicated to technological progress and enhanced living standards for its underprivileged masses, would have no interest in gobbling up a puny Tunisia.

Bourguiba, who does not do things by halves, went to great lengths — almost to the point of absurdity — in trying to promote what he considered an ideal solution of the Algerian conflict. Many a time, he admonished Leftist Arabophile French-men for their failure to support De Gaulle and for their encouragement of F.L.N. intransigence. He positively raved with admiration after his secret talks with De Gaulle at the French presidential palace of Rambouillet last February. Enlisting the aid of Morocco's young King Hassan II, Bourguiba coaxed, implored and bullied the F.L.N. chieftains to open peace negotiations with the French.

It was in no Bourguibist spirit, however, that the F.L.N. condescended at last to go to the Evian parley. They wanted unconditional French surrender, failing which they were cheerfully prepared to

(Continued on page 40)

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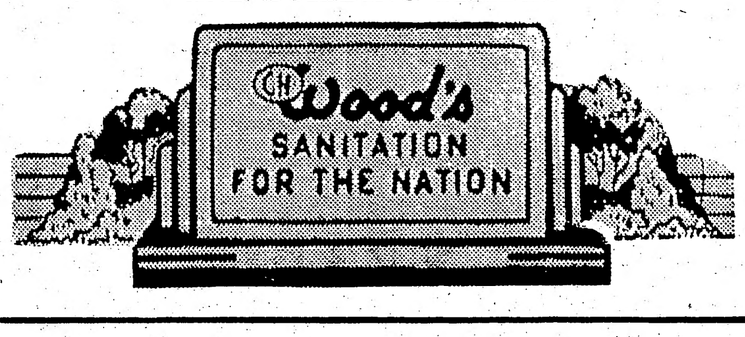

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LAVON...

(Continued from page 33)

if it had no place in the Middle East".

During this period Israel had sent several Notes to both Powers, affirming and reaffirming her fears and stressing the potential aggression of Egypt, if left to its own devices, and Egypt's unreliability as a pro-Western factor in the region. Neither Britain nor America was prepared to accept Israel's view, and it was thought that some dramatic action was needed to carry conviction.

In October, 1954 the announcement came from Cairo of the arrest and imminent trial of 13 Jews who were accused of spying for Israel and also of "illegally manufacturing incendiary devices, some of which were used to set fire to American libraries in Cairo and Alexandria. The indictment alleged that the accused had extended their acts of sabotage through other Arab countries.

In the turmoil which followed, Mr. Pinhas Lavon resigned from the position of Minister of Defence, which he held in Sharett's Government, and Mr. Ben-Gurion, by special request, returned from Sde Boker to fill the vacancy (and to resume as Prime Minister after the general elections, which were held a short time later).

Mr. Lavon has been unlucky as a Member of two Governments. In the first during 1951, he was Minister of Agriculture, with responsibility for foods supplies. Israel's economy was then at its lowest ebb, and with totally inadequate allocations of funds Mr. Lavon had to import all the food needed for the country. The food shortage resulted in undernourishment, and the population became dependent to a large extent on food parcels sent to individuals from abroad. Mr. Lavon was blamed.

In 1954, as Minister of Defence, Mr. Lavon was again called upon to take the rap, this time for the "security mishap." If, as seems from the findings of the Ministerial Committee, he had no prior knowledge of and, therefore, was not responsible for this operation, then it is understandable that when the opportunity arose (through disclosures at a trial in Israel) he seized it in an attempt to clear his name.

This, then, is the "Lavon affair." But it is no more the real issue which is splitting Mapai than defence policy is the real trouble within the British Labour Party. In both the conflict is around the question of leadership.

In December 1958, the key-men of Mapai met for a series of discussions on policy and to plan the campaign for the elections, which were to take place eleven months later. A sharp quarrel ensued between the veterans of the party, led by Mr. Lavon, and the younger members, led by Mr. Moshe Dayan, a newcomer to the political arena.

Mr. Ben-Gurion and Mrs. Golda Meir, who are almost always in complete accord, were on opposite sides as between these two groups. Mrs. Meir was so incensed with the Prime Minister's partisanship for the younger group that she announced she would not hold office in the new government when it was formed. She stuck to this decision till the last moment, when she allowed herself to be persuaded to change her mind.

The present split in Mapai is a straight-line continuation of that confict .Mr. Ben-Gurion has castigated Mr. Lavon not so much for seeking rehabilitation as for involving former Ministry of Defence officials, notably Dayan and Peres, whom Mr. Lavon accused of conspiring against him.

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MIDDLE EAST DIARY

By AMOS

MOVE COUNTER-MOVE

The impending British withdrawal from Kuwait is presented by Cairo both as the "liquidation of British Imperialism in Kuwait" and a further threat to Israel.

"This withdrawal is worrying the Zionists. Israel realises that its existence depends on the presence of imperialism in our Arab homeland. British influence is nearing its end in Kuwait . . . and the Gulf . . . This means an increase in the power of the Arab countries . . . Kuwait and its huge oil resources . . . a weapon in the hands of the Arab League to draw in the fact of the Zionist movement and its existence in our homeland, Palestine."

The Arab League force in Kuwait is to be drawn from all Arab States except Iraq, according to an Arab League decision, and is to be commanded by the Egyptian Brigadier now organising it on behalf of the League's Military Committee. It will be the first joint force established by the Arabs, and its progress will be worth watching.

Nasser hopes that Iraq will have isolated itself from the other Arab States by its claim to Kuwait, leaving the U.A.R. in a strong position to assume both military and political leadership, particularly now that Tunisian hostility to U.A.R. pretentions had been silenced since the Bizerta affair. He may well make some headway but the matter is far from straightforward. The Iraquis have just recognised Yemeni claims to the Aden Protectorate, which Nasser of course refuses to recognise—the Yemenis and Egyptians run rival nationalist movements, which attack each other almost as bitterly as they do the British. The Yemenis have replied with a fulsome show of gratitude. The Saudis, who were the first Arab State to send forces to Kuwait, are making it clear that their concept of Arab solidarity will be directed exclusively towards defending Kuwait sovereignty, and does not entail wider powers for the Arab League.

Salah Ben-Yussuf was a leading member of Bourghiba's Constitutionalist Party, for many years. During the mid 1950's he came increasingly under Nasser's influence, and after a showdown in 1956 he was deprived of office, and made his way to Cairo. There, he joined the "Nassintern" of exiles from various Arab and African States, whom Nasser keeps to carry on propaganda against his rivals, to appear at "Afro-Asian Solidarity" congresses, and as a reserve against all eventualities.

After an unsuccessful attempt against Bourghiba's life, Salah Ben-Yusuf was sentenced to death in absentia by a Tunis court. His assassination in rather mysterious circumstances has drawn a curt refusal to comment from the Tunisians; it is susceptible to more than one explanation. One is that Bourghiba's agents killed him the moment he left the safety of Cairo, out of fear that he might exploit the new wave of extremism in Tunisia to oust Bourghiba. This leaves a number of things unexplained.

Another explanation is that since the Cairo-Tunis rapprochement he became an embarrassment to Nasser, and that it was the Egyptians who either killed him, or tipped-off Tunisian agents where he would be. This, at lease ,would explain Ben-Yussuf's surprising carelessness and his murderer's slovenliness in covering his identity. It may be a long time before we know the truth.

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IN BOURGUIBA'S COUNTRY

Street scene in Tunis

ADIEU BOURGUIBA...

(Continued from page 37)

drag out the conference almost indefinitely, in the correct belief that the longer they sat at the green baize-covered table, the more their prestige would soar amongst the Algerian population.

From the Evian fiasco Bourguiba drew the conclusion that the F.L.N. would never subscribe to any Gaullist-Bourguibist type of agreement, designed to ensure happy coexistence between Algeria's multi-racial communities, between Algeria and the rest of the Maghreb, between the Maghreb and France.

When de Gaulle, for reasons of his own, gave his blessing to a second round of France-F.L.N. discussions, at Lugrin, near Evian, Bourguiba decided, panic-stricken. that the moment had come to shed Bourguibism. Why? Because it looked as if de Gaulle might conceivably carry out his threat of removing the Algerian burden from France's shoulders and leaving the obstreperous F.L.N. folk to stew in their own juice. In such an eventuality, the F.L.N., that already has an army of occupation on Tunisian territory, would certainly give short shrift to Bourguiba.

Bourguiba, to save his skin, became an extremist overnight. Already some time ago he had envisaged such a possible development, and had delivered himself of rabid anti-Israel declarations, which were by way of a rehearsal for his new role of a typical Arab League fire-eater.

Quite the most significant aspect of Bourguiba's transfiguration seems to have escaped general notice. Strictly in keeping with Arab League practice. he launched his frontal attack on France as a cover for a stab in the back against Arab brethren-in-arms, that is against the F.L.N. For it is the F.L.N., not France, that imperils his very existence.

His tactics have been masterly. Like Hans Andersen's tailor, at one blow he has swatted many flies. Consider how much he has achieved by hitting out at the French in Bizerta.

He torpedoed the Lugrin conference. The F.L.N. men, who justifiably pride themselves on their tough fighting record, simply could not proceed with the tame game of diplomacy while the hitherto soft — and therefore despised — Bourguiba strutted about now as the heroic warrior.

In causing so much blood to be shed, Bourguiba washed himself of the awful accusation, levelled at him by the F.L.N. and their ilk, that he was a "Supreme Combatant" who had never distinguished himself in the art of murder on the grand scale.

(Continued on page 42)

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A TIP TO TRAVELLERS

How To See A Country

By THENA HESHEL

There are two ways of seeing a country. You can go as a "tourist" armed with cameras, guide books, and a rigorous determination to work through all the sights.

Or you can pretend to be a "native" and try to get the feel of the place by just wandering through the streets, sitting in the cafés, and going for rides in the buses and trains.

Israel is an ideal place for the second type of visitor, if only because the Israelis themselves are the keenest tourists in their own country.

As soon as school children are old enough to walk for any distance they are taken off on two or three-day hikes by their teachers so as to learn their geography lessons "on the spot."

And the habit does not die with school-leaving age. On the various national holidays Israelis go off by their hundreds on strenuous day-long rambles.

These rambles may be a bit too energetic for the average tourist, but there is no reason why he should not join in one of the bus excursions which are also very popular with Israelis.

COMFORTABLE

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Travelling between the various towns is quick and easy. The buses run regularly—usually about every 15 minutes between Tel Aviv, Jerusalem, and Haifa. Fares are reasonable. The 90-minute journey between Tel Aviv and Jerusalem costs about one dollar.

Most tourists are told about the Sherut service — the communal taxis which make the inter-urban journeys regularly for about twice the fare charged by the buses.

The taxis — which take seven people — are a bit quicker and, therefore, an advantage if you are in a hurry. But it is worth a telephone call to the taxi office to book your seat . . . and try to reserve the one next to the driver. Failing that, get a corner seat at the back.

KIBBUTZ STAY

It is not much fun on a hot, Israeli summer's day to sit wedged between two other people at the

(Continued on page 44)

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ADIEU BOURGUIBA...

(Continued from page 40)

Then again, by refusing to have a French naval base on Tunisian soil, Bourguiba was making certain that the F.L.N. would not consent to France's retention of the Mers-el-Kebir naval base in Algeria. France will, because in the long run she must, evacuate Bizerta, which belongs to sovereign Tunisia. Thereafter she simply cannot afford to give up her sole remaining stronghold on the southern Mediterranean shore, Mers-el-Kebir. So what is she to do? She will be obliged to keep a slice of Algeria with Mers-el-Kebir in it forever, that is, to partition Algeria. That will cut the F.L.N. down to size, and in the end—through ineluctable economic pressures — some sort of union is bound to spring up between the French and the independent zones of Algeria, thus leading in a roundabout way to the Gaullist-Bourguibist Franco-Maghreb partnership.

CHALLENGE TO F.L.N.

Furthermore, Bourguiba served warning of his intention to march into the French-held Sahara and seize that portion of the desert which he claims to be rightfully Tunisian. The march never materialized; but he did resoundingly challenge the F.L.N. contention that every grain of sand occupied by the French in the Sahara must be transferred to Algeria without regard for the other countries bordering the Saharan "inland sea". Even if de Gaulle were willing to hand over the Sahara to the F.L.N., he could no longer do so in face of Bourguiba's opposition. After all, France cannot show herself more generous than Tunisia towards Algeria.

With the Bizerta rumpus, Bourguiba demonstrated his non-allegiance to the West and qualified, presumably, for admission to the Club of so-called Uncommitted Countries that will shortly be holding a congress in Belgrade.

Already Bourguiba has received a substantial rouble allocation from Moscow for the erection of three dams. At the same time, he is taking the utmost care not to offend Washington. He will probably fare very well, playing off East agaist West, with Russia and America competing hotly to bestowe assistance on him, technical, financial and otherwise.

Meanwhile, Nasser and Bourguiba, nobly overlooking the insults they have hurled at each other for years past, have lovingly embraced. Salah ben Youssef, Bourguiba's most dangerous political rival, hitherto Nasser's protegè, has been assassinated in West Germany, having been lured into a death trap by friends from Cairo. Apparently, Salah ben Youssef's head has been presented to Bourguiba on a figurative silver platter as a reconciliation gift from Egypt.

PRECARIOUS POSITION

Nasser, of course, is well aware of Bourguiba's bitter if unavowed struggle with the F.L.N. The suspicion arises that the Egyptian dictator himself has qualms about an upstart Algeria that will be as unmanageable from the banks of the Nile as Iraq is.

If Bourgibism lies prostrate, Bourguiba himself, still very much alive and kicking, is all the same in a precarious situation. He, and millions of Maghrebites with him, will not be safe unless and until the Algerian problem is satisfactorily resolved.

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A Quarrel In Montreal Community Between Sephardim And Ashkenazim

The following documents are from Canadian Jewish Archives, Canadian Jewish Congress.

6. Notification and protest by Benjamin Hart to and against Dr. A. H. David, President, and Myer Solomon, Secretary, of the Portuguese Congregation, Montreal.

On this fourth day of the month of June in the forenoon in the year of our Lord one thousand eight hundred and forty seven at the request of Benjamin Hart Esquire of the city and district of Montreal in the Province of Canada one of the Trustees of the Corporation of the Portuguese Jews of Montreal, We the undersigned Public Notaries duly commissioned and sworn in and for that part of the Province of Canada which heretofore constituted the Province of Lower Canada residing in the aforesaid city of Montreal, went Firstly to the office in the said city of Montreal of Aaron Hart David Esquire, Physician, President of the Corporation of the Portuguese Jews of Montreal where being and speaking to himself and secondly to the office in the aforesaid city of Meyer Solomon Esquire Notary Public Secretary of the aforesaid Corporation where being and speaking to (them).

We declared that whereas by the Act Ninth Victoria Chap. 96 intituled an act to amend an Act therein mentioned extending certain privileges to persons of the Jewish persuasion The Portuguese Jews of Montreal are recognized as a separate Congregation, their ground Synagogue and Pastor house confirmed to them and the members thereof privileged to elect from among themselves a President, Treasurer Secretary and three Trustees of their Congregation in whom certain specific powers are vested (if duly elected as prescribed by the Act aforesaid) as the body corporate and politic of the Portuguese Jews of Montreal under the name and description of the Corporation of the Portuguese Jews of Montreal that the said Aaron Hart David Esquire President of the said corporation has from time to time called meetings of the congregation for the disposal of matters altogether within the control of the duly elected officers of the corporation, and at such meetings allowed the voice and voices of entire strangers and others merely seat or pew holders to have an undue weight in the proceedings and actually permitted such persons and others to vote with a view to subvert the power of the proper officers of the Corporation and place the same in the hands of purely strangers and himself in direct violation of the aforesaid act of incorporation. That the said Aaron Hart David in his aforesaid capacity has taken upon himself to receive and confirm G.S. Ascher, Simon Hart, John Levy and Wolfe Wink all of the said city of Montreal Traders as members of the aforesaid corporation of the Portuguese Jews of Montreal, who in reality are but "Seat Holders" German and Polish Jews having no knowledge of the Portuguese language, prayers, customs, or service nor have they or either of them contributed to the purchase of the ground upon which the synagogue and pastor house are built, or the building thereof, the entire expense of which exceeding Two thousand three hundred pounds currency being born and subscribed by the few Portuguese Jews in this city and Province for whose exclusion such unjust and illegal proceedings are apparently carried into effect at the instance of the said President repugnant to and in direct violation of the aforesaid act of incorporation. That the said Aaron Hart David in his aforesaid capacity did on the first day of June instant summon a meeting of the Congregation of the Purtuguese Jews of Montreal for the purpose of confirming certain By laws and did then and there permit a stranger one Samuel Lyons who is also a German or Polish Jew to vote and become a member and did also then and there with the aid and assistance of the said Ascher, Levy, Hart, Wink and Lyons, upon whom the privilege of membership has thus been unjustly and illegally conferred, proceed to the confirmation of the said Bye laws, which Bye laws are in substance illegal (it being questionable whether the said congregation have the right to frame Bye laws and if even such right is conferred upon them, the method taken to confirm the said Bye laws in this instance was incorrect) inasmuch as they have been studiously framed contrary to the custom and usage of all Portuguese Jewish Congregations and with a view to exclude the said Portuguese Jews from all proceedings connected with the governance of the matters of their said congregation, to which said Bye laws and the other specified and illegal proceedings the said Benjamin Hart did at the time object and tendered such his objections in writing, and requested the same to be recorded, the whole of which was however treated contemptuously by the said Aaron Hart David and the German and Polish Jews then and there present.

And whereas the said President and those who have illegally assumed the privilege of membership have an apparent unity of purpose to exclude the Portuguese Jews from the governance of their rightful property and of wresting from the proper officers of the said Corporation the revenue of the said Synagogue in order that they may convert the same to such uses as they may think proper.

And whereas the said President and the illegally privileged members aforesaid by the unscrupulous accomplishment of the purposes aforesaid have now the uncontroled possession and command of the aforesaid property and the revenue thereof, to the great and serious damage of the said Corporation of Portuguese Jews of Montreal.

Wherefore we the said Notaries at the request aforesaid did and by these presents do summon notify and require the said Aaron Hart David and Myers Solomon in their aforesaid capacities to desist in future convening such illegal meetings, refrain from enforcing any of the Bye laws thus illegally framed and confirmed, and forthwith generally redress all grievances in the premises hereby notifying them that in default whereof the said Benjamin Hart will adopt such other and further legal means against them as he may be by his counsel at law advised, and as the nature of the case may require, hereby intimating unto them respectively the intention of the said Benjamin Hart to move for a writ of mandamus against the corporation of the Portuguese Jews of Montreal in the court of Queen's Bench for this district at the earliest possible moment.

And we the said notaries did and by these presents do also demand of and from the said Myers Solomon in his aforesaid capacity a certified copy of the minutes of the proceedings had at the meeting purporting to be a meeting of the said corporation on the First June instant hereby offering to pay him any reasonable fees he may think proper to demand for the same.

And we the said Notaries did and by these presents do solemnly protest as well against the said Aaron Hart David and Myers Solomon in their aforesaid capacities as against all others whom it doth shall or may concern for all costs charges losses damages and interests suffered and to be suffered by the said Benjamin Hart a Trustee and member of the Corporation of the Portuguese Jews of Montreal arising from and out of the causes reasons and matters above mentioned and for all that which we ought to protest for in such a case for thus &c.

And to the end that the said Aaron Hart David and Myers Solomon in their aforesaid capacities may not pretend ignorance in the premises we have served them respectively with a copy of these presents speaking as aforesaid.

In testimony whereof we the said Notaries have signed these presents.

(Signed) John Helder Isaacson N.P.

(Signed) E. Guy N.P.

True copy of the original remaining of record in my office — six words obliterated are null.

E. Guy n.p.

4th June 1847

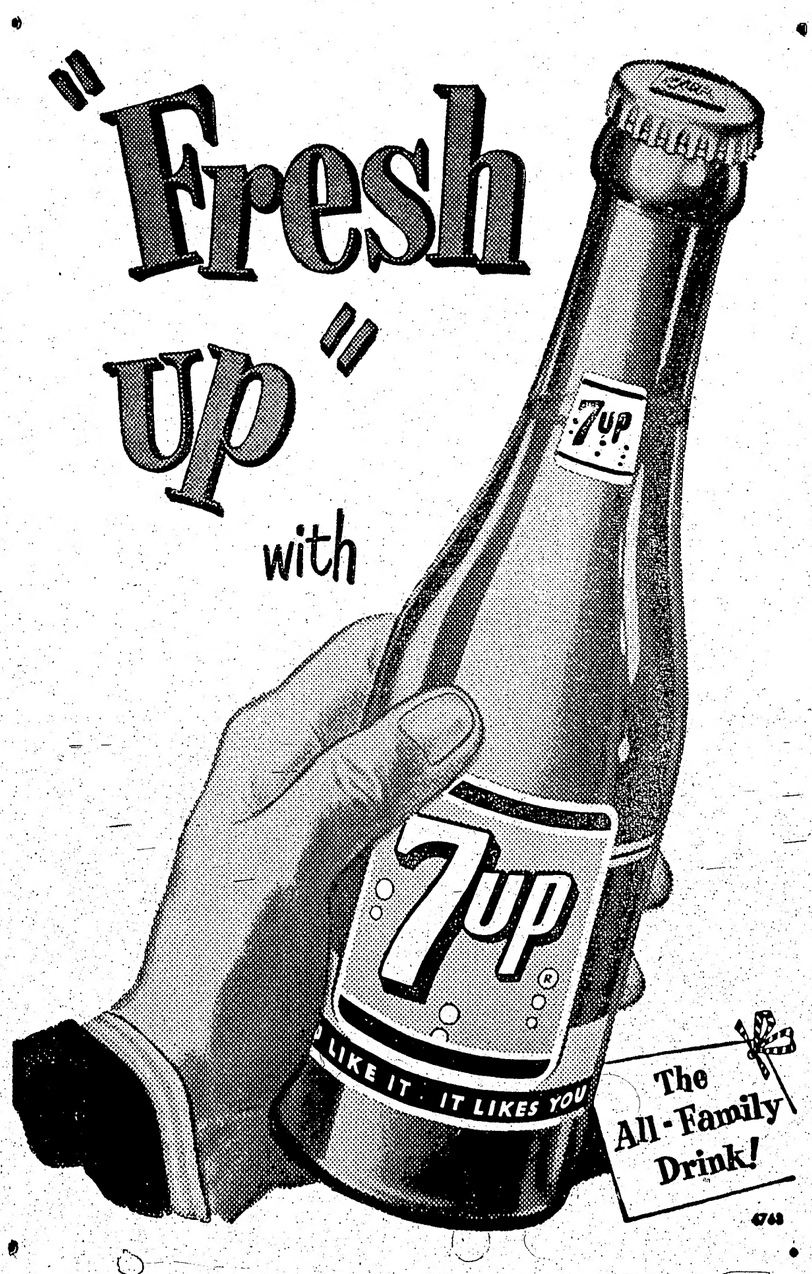
Notification and Protest at the request of Benjamin Hart Esquire a Trustee and member of the Corporation of the Portuguese Jews of Montreal

To and against

Aaron Hart David Esqr MD President and Myers Solomon Esqre N.P. Secretary of the aforesaid Corporation.

1st Copy

E. Guy, Notary Public



An Act to Declare Persons Professing the Jewish Religion Entitled to all the Rights and Privileges of the Other Subjects of His Majesty in this Province.

(Statutes of Lower Canada. Quebec, 1831. Anno Primo Gulielmi IV. C 57).

31st March 1831—Presented for His Majesty's Assent and reserved "for the 'signification of His Majesty's pleasure thereon."

12th April, 1832—Assented to by His Majesty in His Council.

5th June, 1832—The Royal Assent signified by the proclamation of His Excellency the Governor in Chief.

Preamble. Whereas doubts have arisen whether persons professing the Jewish Religion are by law entitled to many of the privileges enjoyed by the other subjects of His Majesty within this Province: Be it therefore declared and enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Legislative Council and Assembly of the Province of Lower Canada, constituted and assembled by virtue of and under the authority of an Act passed in the Parliament of Great Britain, intituled, "An Act to repeal certain parts of an Act passed in "the fourteenth year of His Majesty's Reign, intituled, "An Act for making more effectual provision for the Government of the Province of Quebec, in North America," and to make further provision for the Government of said "Province of Quebec in North America." And it is hereby declared and enacted by the authority aforsesaid, that all persons professing the Jewish Religion being natural born British subjects inhabiting and residing in this Province, are entitled and shall be deemed, adjudged and taken to be entitled to the full rights and privileges of the other subjects of His Majesty, his Heirs or Successors, to all intents, constructions and purposes whatsoever, and capable of taking, having or enjoying any office or place of trust whatsoever, within this Province.

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A TIP TO TRAVELLERS

(Continued from page 41)

back of a taxi, especially when you start to think that you would have been much more comfortable for less money in a bus.

Sherut taxis also operate along the bus routes in the main cities. They pick up their passengers only at the official bus stops, but the driver can set you down at any point along the route that you specify. Price — double the bus fare. Very worthwhile—especially on a hot day in the rush hour!

Make at least one journey to Jerusalem by train. The railway track winds along breathtakingly beautiful scenery that is not visible from the road at all. And Israelis are loquacious fellow-travellers. You will learn more about Israel during a few hours in a railway carriage than from a dozen Zionist meetings.

If you feel like having a few days in a kibbutz, this can quite easily be arranged. About a dozen kibbutzim scattered throughout the country have accommodation for tourists—who are welcome all the year round. You can get particulars from the Government Tourist Office.

It is less easy to stay for a few weeks on a kibbutz as "one of the boys" . . . but if you really want to go, and are prepared to work. the best thing to do is write to the secretary of the kibbutz of your choice. It is advisable to pick a kibbutz where you know one or two of the members.

There are plenty of hotels to choose from—but if you want to get away from hotel living it is possible to book accommodation in private homes.

The Government Tourist Office has an accommodation bureau in Tel Aviv, with a list of people willing to take tourists.

This service is intended mainly for the height of the tourist season—March to May—to ease the pressure on hotels. But if you are determined to have a change from hotels you may be able to do so at other times as well.

Don't eat only at your hotel—be a little adventurous. There are plenty of good restaurants with the official Government Tourist Corporation's seal of approval — but apart from them there are plenty of good, small, clean eating places.

If you feel like a light meal you cannot do better than go to the Tnuva restaurants — which have branches everywhere. They specialise in dairy food, and you can get a nourishing, light meal at a reasonable price.

Espresso bars are proliferating in Israel . . . and for the price of a cup of coffee you can sit down and read the paper while you rest your aching feet.

DON'T BE SHY

Don't be afraid to experiment with food. Try the Oriental dishes which the Israelis—both the Ashkenazim and the Sephardim—have taken to their hearts. Hummus, felafel, and tehina may not be entirely to your taste, but you should try.

Above all, while in Israel don't be shy of making friends. The Israelis love talking to people.

If you have no relations or friends to visit during your stay, do take advantage of the "Meet the Israeli" scheme operated by the Tourist Corporation. Through this scheme you are introduced to an Israeli family—who share your interests — and invited to their home for tea or coffee.

After that, it is up to you. You may become bosom friends — or just enjoy one evening in an Israeli home. Just remember one thing: when Israelis say to you: "Drop in any time you're passing" they really mean it!

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HADASSAH MEDICAL COLLEGE FOR AFRO-ASIANS

DENVER, Colorado (CJN) — The Hadassah medical organization and Hebrew University will open a complete medical school for Afro-Asian students in Jerusalem in November.

Details of the project were outlined by Dr. Kalman J. Mann, director general of the Hadassah medical organization. He spoke to 1,500 delegates attending the forty-seventh annual convention of Hadassah, the Women's Zionist Organization of America, at the Denver Hilton Hotel. The convention closed here last weekend.

Dr. Mann, an authority on public health and an adviser to the World Health Organization, said that the academic training for the Afro-Asian students would be given at the Hebrew University-Hadassah Medical School. Their clinical work will be done within the Hadassah medical organization, he said.

DR. K. MANN

He reported that the first enrollment of twenty students was now taking place, with students from Nigeria, Liberia, Ghana, Mali, Ethiopia and other Afro-Asian countries.

The importance of the school, Dr. Mann said, has been recognized by the World Health Organization, which is contributing $1,000 a student for tuition fees.

Fellowships Being Given

He explained that the Israeli Government was contributing fellowships, amounting to $150 a month to cover board and lodging expenses. The participating countries will pay the transportation costs.

Dr. Mann said that the courses would be given in English for those students whose cultural background was English. These courses, he said, will be extended to include a complete medical course in French for those whose cultural background is French.

He pointed out, however, that the basic health team was a "physician and a nurse." With this in mind, Dr. Mann said, the Hadassah medical organization will in the near future initiate courses for Afro-Asian students in its Henrietta Szold School for Nursing in Israel.

Dr. Mann listed some of the acute health problems of the

(Continued on page 46)

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HADASSAH MEDICAL COLLEGE FOR AFRO-ASIANS

MRS KRAMARSKY

(Continued from page 45)

Afro-Asian peoples as "malnutrition, ailments of the pregnant mother, leprosy, tuberculosis and eye diseases."

He said that Afro-Asian students were "drawn to Israel because in Israel there is an abhorence of color and racial bias."

In noting that Hadassah physicians are serving Afro-Asian countries in what he termed "Hadassah's medical peace corps," Dr. Mann pleaded for other medical organizations to intensify their efforts to place at the disposal of Afro-Asians "medical knowledge that can be converted into practical purposes."

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ARAB WORLD

THE THAW

By NISSIM REJWAN

"The Crisis of the Intellectuals" continues to engage the attention of some organs of the nationalized Egyptian Press. Having provoked the controversy in an article he published in "Al-Ahram" on June 2, setting the intellectuals' main grievances against the regime and lamenting the lack of reciprocation between them and the "revolutionary drive," Editor Muhammed Hasanein Haikal suddenly found out that he could not produce a satisfactory definition of the term "intellectual." Flooded by enquiries from his readers as to what he meant by the term, Haikal was wary. The crisis, he implied, was in fact confined to one type of intellectual—namely the political intellectuals, the professionals whom the discarded Parties had succeeded in attracting to their ranks and who gave their loyalty to the old ruling class, trying to be part and parcel of it . . .

This definition did not prove satisfactory, and Yusuf al-Siba'i, writing in "Rose el-Yusuf" of June 19, rightly pointed out that, if that were the case, "our criticism should be directed against these (intellectuals) in their capacity as associates in political, not cultural life." The real subject of the controversy, Siba'i concluded, are those intellectuals who have preferred to devote themselves to their technical work either in government offices or in the private sector. "Yet I do not believe that the Revolution would be materially affected whether or not these reciprocated or did not reciprocate with its revolutionary drive," Siba'i decided rather happily.

* * *

But this was obviously not what Haikal had in mind. To dismiss the whole matter in this way amounts to cynicism. Another contributor to "Al-Ahram," a university lecturer in literature, Dr. Louis 'Iwad, offered a different definition of the term. "The intellectuals," he wrote, "are not only the group of university professors and writers. The term denotes everyone who *reacts*, whether he be a reader, a student or just a plain citizen who cares about serious matters — everyone who has a clear view . . . about prevalent conditions . . . or about ways to correct these conditions . . ."

Such a definition embraces a wide group of thinking citizens whose existence seems to be hardly felt these days. The question is: Where are these intellectuals now, and why have they ceased to take any part in public life? As Muhyiddin Muhammed, the young Egyptian writer, puts it in the July issue of "Al-Adaab"; 'Was the divorce between the intellectual and the popular tide known in the days of political parties . . . or is it something peculiar to the present state of affairs?"

The writer seems to think that it is peculiar to the present regime: the intellectuals, he says, had the door half-open for political action, for leading the people against the government of the day, and there was reciprocation between writers and the public, whom they sought to lead in the popular struggle. The reason for this according to Muhammed, is that these writers knew for certain that the old

Continued on page 49)

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THE NEW SOCIETY IN THE NEW JEWISH STATE

(Continued from page 9)

is too big a threat to Government authority. This development — and parallel efforts to cut down the Jewish Agency to size — is strongly advocated and supported by the professionals.

They are aided by the fact that the working class is losing its old semi-intellectual and political character as former pioneers retire or take up administrative posts. The new working-class is recruited mainly from Oriental immigrants and the postholocaust immigrant proletariat; it is less politically minded and more materialistic. The Jewish Agency and other "national institutions" are fighting a desperate rearguard action, but they can no longer rely on substantial support from the Diaspora, which when faced with a choice sympathises with the Israel Government.

HISTADRUT CHANGES

Under these circumstances the Histadrut colossus is bound to be dismembered. The Trade Union section will remain apart but will undergo considerable change. Its present quasi-monolithic character dates to a period when the first waves of immigrants were becoming workers. Since they moved from trade to trade and industry to industry, there was no real basis for powerful craft or industrial unions and loyalties. Today the situation is different and a strengthening of individual unions is likely. The huge economic enterprises which have given the Histadrut its power over the workers are almost certain to be transformed into public corporations; the trade unions may continue to have some say in them and even draw dividends to help to finance their social expend itures, but power will shift to the generation of managerial bureaucrats.

None of these considerations in itself affects the question of whether or ot Israel will continue to enjoy political democracy; the structure we have been discussing is quite compatible with democracy — in the sense of free elections between alternative national leadership and local administrations and free exchange of ideas — but it could work equally well with restrictions on political freedom and the absence of parties.

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A RELIGIOUS REVOLUTIONARY

(Continued from page 22)

ideas took hold of many Reform rabbis. But each generation has its needs, and while to Kaplan his ideas seem as fresh as when they were first enunciated, his pragmatism does not give the answers for which young rabbis are now seeking.

Despite Stephen Wise's invitation to head the Jewish Institute of Religion, Kaplan remained with the Seminary and the Conservative movement. Other organisations have put into operation such of his ideas that appealed to them. They obtain the credit; he is left with a dated theology. His organized followers are devoted but few. They seem to regard the American Jewish community as out of step, because it does not take as much notice of them as they think proper. Stern conviction is rarely enhanced by the saving grace of humour.

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TUNISIAN JEWS HELP BIZERTA VICTIMS

PARIS (JCNS)—The Jews of Tunisia have so far raised the sum of $70,000 for the campaign to help Bizerta, it was learned here.

The Neo Destour, President Bourguiba's nationalist party recently made declarations explaining that Tunisian Jews should not be considered as bad patriots "and that the campaign against them should cease."

Meanwhile, registration for emigration continues in an increasing number, but there seems to be a slow down in the whole trend of emigration itself.

ARAB WORLD...

(Continued from page 47)

regime was about to crumble, and were willing to sacrifice "a year or two in prison" since it was merely a question of time . . .

* * *

Now things have changed. "Perhaps the most important factor leading to the present isolation of the intellectuals," Muhammed goes on to say, "is this new conception of democracy—a conception which the Revolution has not revealed with the same clarity and starkness with which it revealed its other ideas. Perhaps the only justification for this failure is its preoccupation with foreign affairs . . . "But this lack of attention to "the old democratic conception of liberty" is very temporary, since it will cease to hold the regime's whole attention . . .

At last coming round to the point, Muhammed let it slip that the Revolution's inattention to the old view of democracy "has created a sort of weakness which can be called fear." This fear, he explains, "was a very natural reaction to the suppression of every word spoken against the Revolution in its first stage." Muhammed writes, in a way which suggests that he does not believe a word of it, that the intellectuals now ought to stand up and announce the end of this state of affairs. If this has not

CHIEF TROUBLEMAKER

EGYPTIAN — U.A.R. President Gamel Abdel Nasser backs Kuwait. His power stems from the 1952 revolution.

yet happened, he adds, "it is because fear still reigns supreme in the hearts of the writers and intellectuals—a fear which has killed everything that is liable to give them confidence in what they write and what they think . . ."

It is all so reminiscent of Ilya Ehrenberg's famous "thaw." As a matter of fact Haikal actually uses the term in one of his articles on the "Crisis," claiming that his is an attempt to bring about the desired thaw. A strange commentary on this praiseworthy attempt of Haikal's came in the form of an anonymous letter to him in reply to his article. The writer, no doubt one of those same intellectuals who are being accused of lack of reciprocation with the Revolutionary drive, bluntly told "Al-Ahram's" Editor that "the free discussion" to which he had invited his readers is nothing but "a trap to unmask opponents!"

Tel Aviv, August 15.

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BOOKS & MEN

JUDAICA BEHIND THE IRON CURTAIN

Dr. ERNEST KLEIN

Dr. Klein, a famous scholar is the well known rabbi of Toronto's Hungarian Jewish Congregation.

Alexander Scheiber: Corpus Inscriptionum Hungariae Judaicarum a temporibus saeculi III., que exstant, usque ad annum 1686 — Jewish Inscriptions of Hungary from the III. century to 1686. Budapest 1960.

Dr. Alexander Scheiber, director of the Rabbinical Seminary of Budapest, needs no introduction. He is a celebrated many-sided scholar whose works are important milestones on the road of science in general and of Jewish science in particular.

His work "Jewish Inscriptions of Hungary" is a collection and systematic presentation and exposition of the Hungarian Jewish inscriptions dating from the Roman Period, the Middle Ages and the time of the Turkish rule in Hungary. The material includes 9 epitaphs from the Roman Period, 96 from the Middle Ages and 83 from the time of the Turkish rule.

The history of the Jews in Hungary, esp. during the Middle Ages and in the first 2 centuries of the Modern Times, is poor in historical monuments. Therefore the value of the epitaphs and inscriptions dealt with in this book — most of which are the **only** Jewish memorials of their time — is very significant and their scientific evaluation of the greatest importance.

The great task was only partially solved by the renowned historian, Rabbi Samuel Kohn of Pest (1841-1920), who wrote a momentous work on the history of the Hungarian Jews from the earliest beginnings to 1526 (i.e. the year of the Mohacs Disaster). Nevertheless, the book comprising the whole history of the Hungarian Jews is still to be written. For such a work and for the better knowledge of the history of the Hungarian Jews in general, Dr. Scheiber's work will serve as a source book of the first rank.

Most epitaphs and other inscriptions dealt with in this book are brought in facsimiles.

After the exact reproduction of each inscription the text is again given, this time with conjectured additions — whenever necessary — and with the solution of the occurring abbreviations. Parallel to the text runs its exact Hungarian translation according to the linear system; then follows the literature referring to the respective inscription. Notes, commenting upon the text and explaining it from the point of view of grammar and history, conclude the analysis of each text contained in the book.

The value of these notes is considerably enhanced by interesting etymological data referring to some Jewish names of later, mostly medieval, origin.

Various indexes at the end of the book add much to its usefulness and value.

In the interest of Jewish historical science, it would be desirable to translate Dr. Scheiber's book into Hebrew and English and so make it accessible to the entire Jewish community and to the whole scientific world.

Dr. Scheiber's work was published with the help of the Conference of Jewish Material Claims Against Germany.

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By CARL ALPERT

ELECTIONS: FIRST BALANCE SHEET

HAIFA — As expected, the national elections in Israel have had no major effect on the alignment of political strength in the country. Of the 120 seats in the Knesset, no more that half a dozen or so have changed hands — the losses to that amount by one side, being gained by parties on the other side, among the 14 parties which contested the election.

Evidence on which to base an analysis of the returns is therefore scanty. This, too, is indicative, however, and certain basic conclusions can be drawn.

First is the fact that the Israeli electorate votes on issues and not on incidents. This entire election was cooked up out of a political incident, the so-called Lavon affair. It was a national scandal; it was not at all helpful to Mapai's reputation, but it was not a major element of national policy,, and it was insufficient to stir voters from a choice based on other, more important considerations. At a time when there is calm on the borders, the most important consideration for the voter is economic. It is a fact that under Israel's present dynamic economy, and process of gradually relaxing restrictions, the average citizen has never had it so good .There is no unemployment in the country. Consumer goods are available; food is plentiful. Under such circumstances it should not be wondered that 82 per cent of the voters cast their choice for parties which are indentified with the economic status quo, or advocate even greater freedom and private initiative, whereas the remaining 22 per cent voted for parties favoring extremist Socialism. This fact, more than the apportionment among the individual groups, emerges as of supreme significance.

Much is being made here of Mapai's loss of 5 seats. Yet taken in perspective the loss is not at all serious to the country's largest party. Mapai's strength, in Knesseth seats, at each of the nation's elections, has been as follows: 1949 — 46; 1951 — —45; 1955 — 40; 1959 — 47; 1961 — 42. There is a relative degree of stability here, all the more amazing considering the large number of parties competing for the vote.

When Mr. Ben Gurion declared, after hearing the results, that the elections were a national disaster he was referring not to Mapai's losses, but to the failure of any single party, or two parties, to emerge as dominant. He believes that political fragmentization is the curse of Israel, but it is impossible to take any legislative steps to alter the present electoral system, which in effect puts a premium on multiplicity of parties — unless a party committed to such change gains a working legislative majority.

The new Liberal party will now have 17 seats in the Knesseth, against a total of 14 in the previous poll for the General Zionists and the Progressives, who are the components of the new party. Despite the increase in strength, this showing was a great disappointment to many who had looked to the Liberals to emerge as a challenging alternative to Mapai.

Now begins the process of jockeying and bargaining, the conditions and the concessions, before a coalition can be welded together to hold a disciplined majority in the Knesseth, and thus enable the orderly process of legislation. A partnership of Mapai, the Liberals and the religious groups will give the prime minister a safe working majority, but each partner will exact his price for adherence to the coalition. The demands of the religious group are known, and they affect such matters as Sabbath observance, kashruth, rabbinical authority, etc. The Liberals will seek greater economic laissez faire, and further relaxation of controls.

It is significant that all three partners favor continued Israel association with the Western bloc in world affairs, though the Liberals' leading spokesman during the campaign, non-voting, American citizen Nahum Goldmann, barnstormed up and down the country urging a policy of neutrality. He

(continued on page 52)

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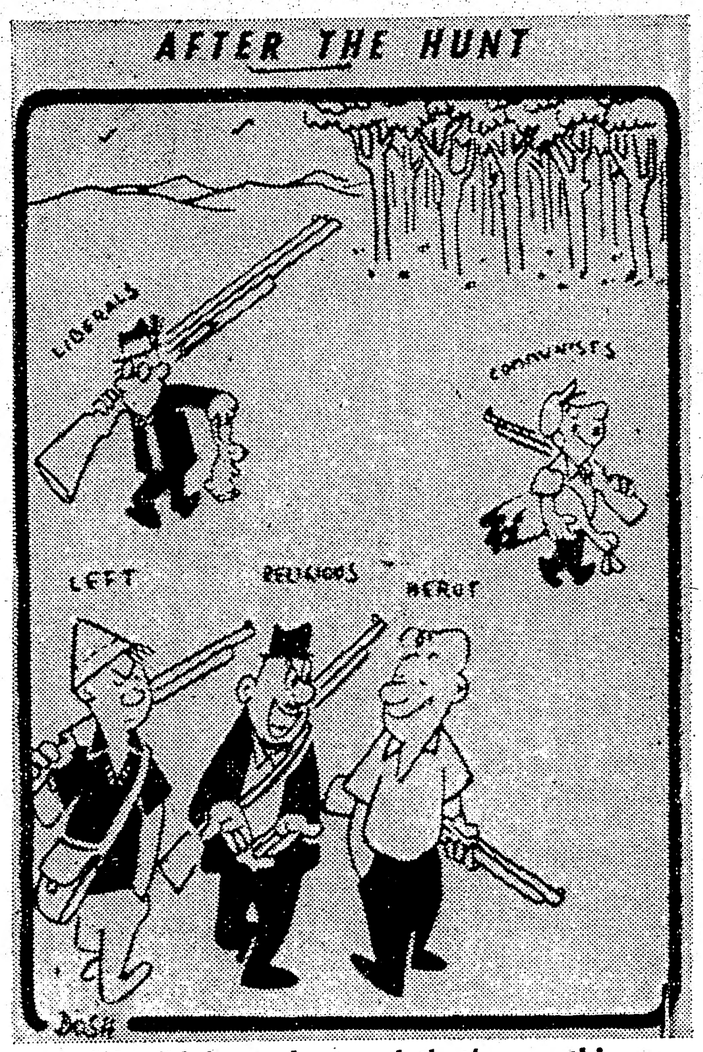

We didn't get hurt and that's something...
(MAARIV, TEL AVIV)

ELECTIONS: FIRST BALANCE SHEET

(continued from page 51)

may have cost "his" party more votes than they realize.

One additional phenomenon of the election was a sharp swing in the Arab vote which increased the strength of the Communist party from 3 to 5 seats.

The last few tattered election posters still wave in the stray winds. The parties have run up obligations of millions of pounds in election expenses. Life in the country now returns to normal, and the newly constituted coalition government will face many problems. Not least among these will be the question as to whether Israel should officially devalue its currency — with all the economic advantages — and consequences — resulting from such a step.

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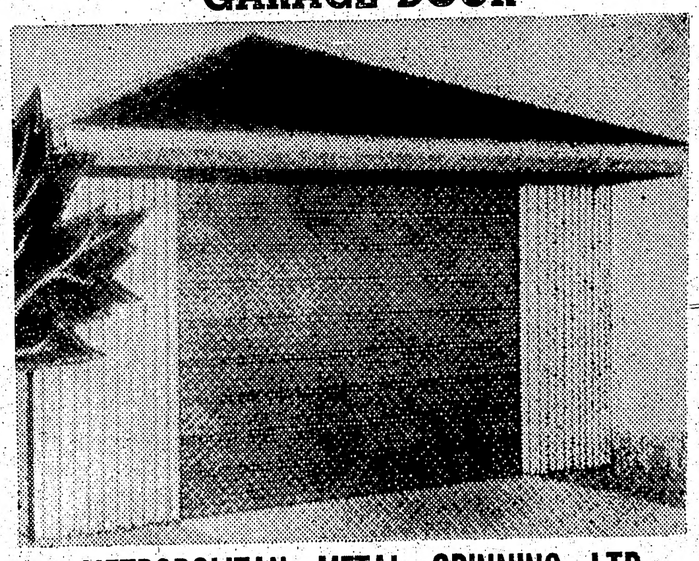

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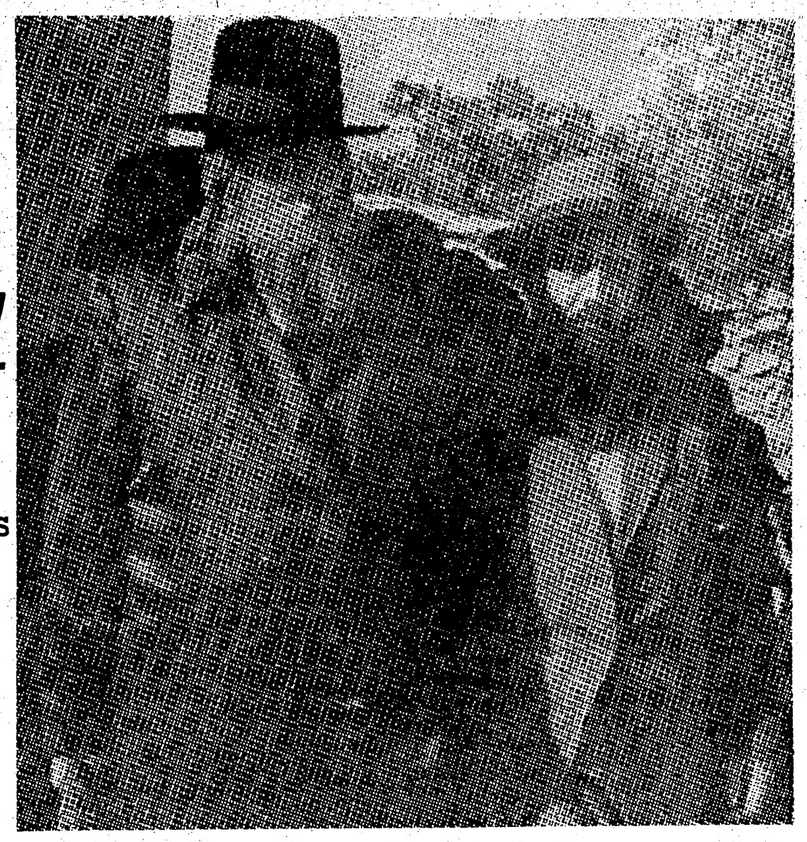

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Israel's Increase In Productivity Matches Germany's, Points Up Need For Survey

By A. L. GA'ATHON

Mr. GA'ATHON
is a Senior Research Officer of the Bank of Israel

Israel's economic development has proceeded at a tremendous pace, and has been marked by a considerable inflow of immigration and capital. The question is whether output has risen to a greater extent than can be explained by this influx of resources, for only then could we say that an increase had taken place in the country's productivity.

Taking the economy as a whole, output in Israel expanded by more than 11 per cent a year between 1950 and 1959. Higher productivity or efficiency accounted for approximately one-fifth of this expansion, the rest being attributable to increase in manpower (35 per cent) and capital (45 per cent). However, if government departments and other public and non-profit agencies and institutions are deducted, the share of higher productivity in the increase of our national output rises to 30 per cent.

The increase in output during the period was steeper in transportation and in agriculture (15.7 and 14.4 per cent respectively) than in the increase was higher in trancent) but the share of productivity i nthe increase was higher in transport and in industry (45 and 40 per cent respectively) than in agriculture (35 per cent). In farming, the advance in output was attributable primarily to a heavier input of capital, which is fully understandable in view of the heavy investment in irrigation and mechanisation in many farm branches. The same applies to other facets of our economy, including the public and non-profit institutions and departments. Here too large investments have been made: at the Hadassah Medical Centre, in Jerusalem's Kirya, the Hebrew University and Technion campuses, the various buildings of the Histadrut, the Sick Fund hospitals, etc.) whose impact on economic output cannot be immediate.

SOME COMPARISONS

We may now compare the progress of productivity in Israel and other countries. The following table is based on a recent Economic Commission of Europe investigation made by the same method that is used in this country:

INCREASE IN OUTPUT AND PRODUCTIVITY IN VARIOUS COUNTRIES

Country	Period	Average annual percentage increase in output	Of which productivity accounted
West Germany	1950-55	9.5	65%
	1955-59	4.9	35%
Japan	1950-58	7.9	40%
France	1949-54	5.0	75%
	1954-57	4.5	70%
Netherlands	1949-54	5.1	55%
	1954-59	4.3	40%
Canada	1949-59	4.2	25%
Norway	1948-59	3.1	40%
Sweden	1950-59	3.0	70%
Belgium	1951-57	2.8	45%
Britain	1948-57	2.7	45%

The rate of increase of the economic output in all the countries enumerated in this table has been considerably lower than in Israel. This includes even West Germany, which came closest to this country during the first half of the 'fifties, but dropped back later on, and Japan. However, if we turn to the share of productivity in this increase, the picture is less favourable for Israel. Indeed, Israel turns out to be at the bottom of the list, while the top is occupied by France, Sweden, Canada and West Germany (during the first five-year period). When we have the capital input figures at our disposal, however, we recognize that a high rate of growth must generally rely heavily upon capitalization with a relatively low contribution of productivity; and if a country's rate of growth slackens, this is often connected with a decline in the share capital stock and an increase in the share of productivity. This may be seen from figures relating to different periods in the cases of Canada and Norway.

PLAUSIBLE PHENOMENON

This phenomenon seems plausible enough even without statistical evidence. If the capital equipment per employed person does not change in quantity or quality, and if we disregard any changes in exogenous factors, output per manhour can change because of the accumulation of experience and the acquisition of know-how, by self-education or by vocational training. It take times to improve the human factor; our immigrants cannot be turned into efficient farmers or factory hands overnight, and even experts in their field abroad need time until they get adjusted to the particular conditions in a new country. The increase in human productivity cannot be expected to contribute to the rise in output more than a certain maximum — say, for the sake of illustration, three per cent. If output goes up by, say, 4½ per cent, then these three per cent account for fully two thirds of it. But if output is to rise by nine per cent, then the contribution of human productivity, at the ceiling rate of three per cent, would account for only one-third of it, and capital formation must play a greater role.

Capital formation and the increase in the labour force are, obviously, interconnected in many ways. Of particular importance for the analysis of the causes of economic growth seems to be the fact that a rapidly growing labour force requires "employment-creating" capital formation, whereas in an economy in which the population — and therefore the labour force — does not increase quickly, investment is likely to be "labour-saving" rather than "employment creating".

In the first type of economy, investments are required to create the maximum of employment in two respects, temporarily during the construction of the capital goods, and permanently in the operation of the asset. Examples of the first category are the construction of dwellings, roads, schools and hospitals, afforestation and other labour-intensive public works. The second category comprises labour-intensive enterprises such as non-mechanized farms, and industrial enterprises.

COMMON FEATURE

The common feature of these two categories of employment-creating investments is that, by and large, they are less conductive to increasing productivity than the second type, whose purpose it is to save employment and to raise output per input unit.

This tends to explain the relatively low share of productivity in the growth of output in Israel: in contrast to countries with a less rapidly growing population, Israel had to devote more of its capital formation to less productive purposes. This was so because Israel had the highest rate of increase not only in output but also in employment, which rose by 6.2 per cent a year.

In our double sets of data from West Germany, France and the Netherlands, we find a drop in the rate of growth without an increase in the share of productivity. However, in these cases there is a special factor which goes a long way in accounting for the declines in both output and productivity. In the post-1945 period West Germany had a vast reserve of skill and know-how of entrepreneurs and employees which was not utilized either because the farms and the factories were destroyed or damaged, or because the disruption of markets and the financial framework made normal production difficult. After reconstruction in the different fields was effected and the German currency stabilized, this idlestock of skill could be put to account and brought about the amazing increase in output and in productivity recorded in 1950-55. This rate, however, could not be maintained when conditions became normalized. Similar trends have apparently prevailed in the Netherlands and in France. and perhaps also in the other countries mentioned. As for the U.S., Professor Fabricant, who investigated the developments of productivity there, points out that its tremendous upsurge in that country has mainly been due to the increase of "intangible capital (consisting of) improvements in basic science, technology, business administration, and education and training."

INTANGIBLE CAPITAL

The formation of this kind of tangible capital at present largely escapes analysis on macro-economic levels because it is expressed within capital formation only to the small extent that it enters into the construction of schools, university buildings, and other durable tangible assets. The larger part, consisting of expenditure on vocational training, on professional literature and the like, is disguised as current consumption of the public sector, non-profit institutions or private individuals. Only the first steps have been taken in Israel to tackle the problem of measuring the stock of intangible capital formed by investment in human knowledge in a systematic and comprehensive manner. Solution of this problem would greatly improve the analysis of economic growth. It might also lead to a more rational allocation of resources for economic development

Looking back at the international comparison table above, we see that in absolute terms the rate of increase of productivity in Israel was about 3 per cent a year, i.e. about as much as in Germany during the 1950-55 period which has been described as Germany's "economic wonder", and as high as in France and Japan during their reconstruction periods. It was much higher than in the other European countries, and even in Canada and the U.S. Although it should be borne in mind, that Israel's straight point was lower than in all these countries, the fact that such a rapid rate of increase in productivity could be achieved is certainly gratifying. However, one should never forget that the maintenance of this high rate is inseparably linked to overall efficiency in the use of economic resources, involving also the maintenance of monetary stability and of an appropriate level of domestic savings, which must be ensured by policy decisions at various levels.

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MUSIC IN THE LAND OF DAVID

(Continued from page 23)

baton of Shalon Ronliriklis, comprising Hatikvah, the "From Israel" Suite. and "Fanfare" by Ben Haim, and the Concertino for Trumpet and Orchestra by Josef Kaminsky. An album issued by the Israeli Music Publications contains Children's Songs "From Kinneret" — the music with lyrics in Hebrew and English, and a recording by Tel Aviv children singing and playing melody and percussion instruments. There is a Leopold Stokowski record (United Artists) of Ben-Haim's "From Israel", and Columbia will soon release a Leonard Bernstein recording of Ben-Haim's "Sweet Psalmist of Israel".

The first General History of Music in Hebrew was published in Jerusalem in 1938 and was followed by "The Music of Israel" in 1945. Monographs on Jewish Music, including a book on Joel Engel, were published by Menashe Ravina, who also prepared the first small dictionary of musical terms, later followed by a more ambitious edition. A Listener's Guide (three volumes: Symphony Chamber Music, Piano Music) appeared at the beginning of 1945. The Language Academy published a (much disputed) Dictionary of Musical Terms. Book Publishers had standard biographies translated (including Albert Schweitzer's Life of J. S. Bach). and an American two-column encyclopedia edited for the Hebrew market; and the writings of international authorities on various aspects of music and music history were published in annotated Hebrew editions.

The most important project — one that has been in the planning stage for many years — has, however, not so far materialised; the publication of a book on the Music of the Jewish Communities in the Near East and of transcribed melodies collected over the past decade. Information on Israeli composers and their works is contained in an English booklet on "Music and Musicians in Israel". A (Hebrew) book on Music Education was published by Dr. Shlomoh Hofmann, and a Piano Teaching Method has Mrs. Tovah Berlin-Papish as author.

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THE MUSEUMS OF ISRAEL

(Continued from page 15)

has a Maritime Museum.

Some of the smaller cities have museums of interest. In Acre and Jaffa two magnificent old Arab buildings house collections illustrating the romantic histories of these magnificent towns. Beersheba also has such a museum, and in Elath there is a marine collection.

A special word must be said about the kibbutzim, particularly Ein Harod, which from its earliest days put aside money to create a collection of art and now possesses one of the most delightful museums in the country. In many other kibbutzim you will find the beginnings of such collections.

Mention might also be made of the two art colonies, Ein Hod, a former Arab village on Mount Carmel, and Safad in Galilee. Ein Hod is entirely occupied by artists, and its Exhibition Hall displays a permanent collection of their work. Safad is perhaps more of a tourist attraction but here, too, the work of contemporary artists can be seen.

A particularly stimulating way of seeing the work of contemporary artists is on almost any public edifice. Hardly a new building arises which does not include modern Israeli art.

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MESSAGE TO CANADIAN JEWRY

By ISAAC NISSIM
CHIEF RABBI OF THE HOLY LAND

The significance of the Days of Awe lies in the spirit of holiness and purity that pervades them. It is this spirit that bestows upon each and every one of us, the opportunity to reflect upon our deeds and to examine our ways, to scrutinize the year gone by and to prepare ourselves for a fuller life, a life of content and hope. The emotions and feelings of these High Holy Days, and the awe that comes with the awareness of Judgement is engraved on every Jewish heart. These feelings of sanctification to a new life beat even in the hearts of those who for various reasons have drifted from the keeping of the letter of the Law.

Together with the spiritual accounting for the individual that comes with the beginning of each New Year, the hour is ripe for a moral stocktaking by all the House of Israel. More than any other year, this year we have learned to recognize the magnanimity of salvation and righteousness, which He has granted us by the establishment of Israel in our generation. This year, when the terrible apparition of the horror and destruction of the European holocaust rose before our eyes during the trial of the destroyer of European Jewry, every Jewish heart felt the great wonder which He has bestowed on us by the renewal of our independence. This was felt not only by the citizens of Israel and by our generation but by the Jewish people everywhere and will be in future generations.

And if we have been thus privileged in our time, then we must also realize the greatness of our responsibility to maintain the traditions of Israel, to strengthen the noble State and in doing so, to be strengthened by her. We must realize how closely our fate is intertwined with the fate and hopes of Jews everywhere and with the needs of the State of Israel which are myriad in the fields of education, building, industry and agriculture. We must prepare the soil for our brethren who are yet to join us in the years to come.

Along with my call to the individual to take stock of his soul in this new year, and to be purified in its presence, I appeal to our brethren throughout the world to increase their support of the Israel Bond Drive which is one of the most important instruments for the strengthening of the economy of Israel.

I send unto you my blessings from Zion and from Jerusalem. May it be His will that you be inscribed and sealed in the book of life and peace, that you may be granted happiness and goodness and that we may witness rapidly and in our time the complete redemption of Israel and the rebuilt Jerusalem.

Amen.

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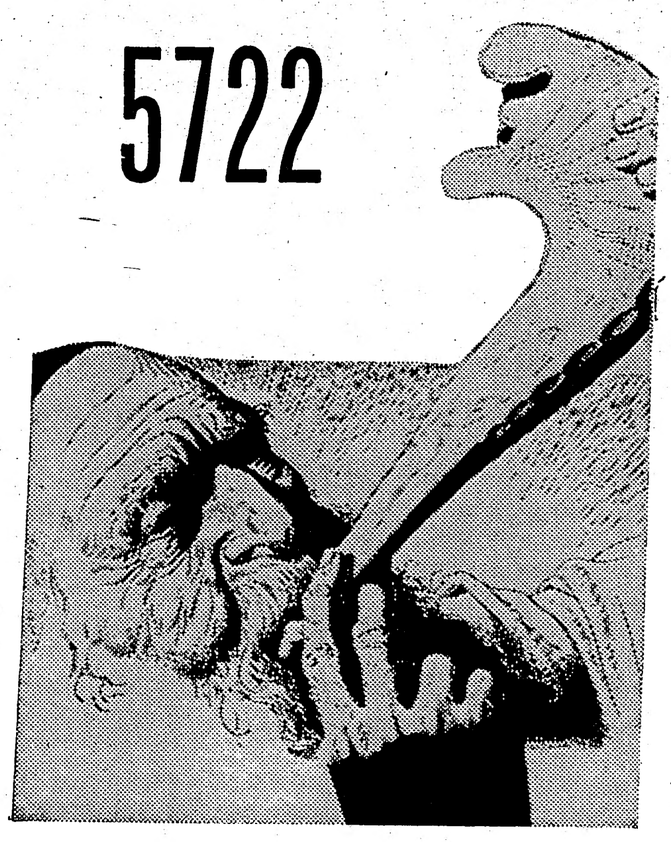

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